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OCTOBER 28, 1994/50th year of publication/No. 2417

B.C. Christians ship gospel and food to Moscow

Word and deed outreach in a house of cards

James Kwantes

ABBOTSFORD, B.C. — On August 10, Kevin Dewolde was one of several Fraser Valley Christians loading boxes full of food onto a truck container to be shipped to Russia.

Two weeks later, Dewolde travelled to Russia and was able to see for himself where and to whom that food would be distributed once it arrived.

The Dorcas International project involved a team of 20 young people collecting food from eight Christian Reformed churches in B.C.'s Fraser Valley. Representatives visited the congregations and asked each family to fill at least one box with non-perishable food items such as rice, macaroni, granola and soup.

The group collected a total of 850 boxes over the summer. Before loading the goods the volunteers went through each box to double-check the contents.

"It's a good thing we did, because in one box someone had accidentally put in Pine-Sol instead of cooking oil," says Kevin Dewolde, who attends Second CRC in Abbotsford. "A Russian could not read the label and might have made a terrible mistake."

Although the trip to Russia was a first for Dewolde, a 26-year-old accountant, it was not his first mission project. Last year he spent three weeks in Mexico with 10 others working on improving a church building there.

Dewolde's first stop on this trip was the Netherlands, where he visited the Dorcas International headquarters in Andijk. "The warehouses there had every kind of supply imaginable," he says. "Clothes, bikes, baby buggies, even

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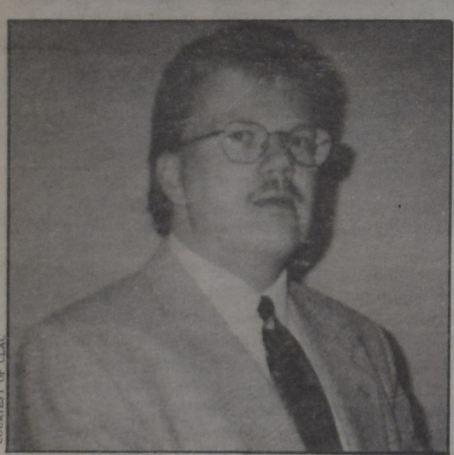
Left: An elderly Russian woman who received food from Dorcas Aid International.
Right: Kevin Dewolde in Red Square, Moscow.

Brampton Christian school is first to unionize teachers

Alan Doerksen

ST. CATHARINES, Ont. — John Knox Christian School in Brampton will soon be the first Christian school in Canada to have its teachers unionized. The school's teachers have asked the Christian Labor Association of Canada (CLAC) to speak for them at contract talks with their board.



COURTESY OF CLAC

Ed Bosveld

On October 7, the CLAC applied to Ontario's Labor Relations Board to be certified as the bargaining agent for the teachers. The union hopes to be certified at the school within the next month, says Ed Bosveld, an Ontario CLAC agent.

Bosveld will be representing the teachers, and has been guiding them through the process of unionization.

"It was a unanimous decision" by the school's 15 teachers to be unionized, says Bosveld. The school's principal, secretarial and janitorial staff won't be involved.

Teachers at Knox decided to become unionized because "the partnership needs to be restored" between them and the school's management.

"This is not a matter of financial compensation," says Bosveld. "They feel the labor relationship there is not as healthy as it should be."

An imbalance of power

"We've had some difficulties here," says Knox teacher Ed Petrusma. One problem facing the teachers had to do with the school's $100,000 deficit. Earlier this year, Knox's teachers offered to donate part of their salaries back to help reduce the deficit. They donated back a total of $23,000, says Petrusma. The school also raised tuition for students by $100 per year, but Knox's teachers felt that was not enough, he says.

Another problem was that Knox's vice-principal was "released" last July. "We don't feel that due process was followed," says Petrusma.

"A lot of people felt intimidated by the board," adds teacher Jack Couperus. There is "an imbalance of power."

Knox's teachers approached the CLAC because it has a good reputation and "a lot of expertise in the area of labor negotiations," says Petrusma.

Couperus sees the CLAC as facilitators and a "third party" in future negotiations. "I see it as a means whereby we can bring about healing," he says.

Forward together

"We recognize the staff's decision" to unionize, says Floris Aukema, chairman of Knox's board. The board's relationship with the teachers is "not without its problems," he says. "We went through the normal salary negotiations. Whenever you freeze the salaries, there's some level of dissatisfaction." This year, the board "decided to hold the line" on salary increases, says Aukema.

"The intent of both staff and board is genuine," he stresses. "We need to move forward together."

Because this was a first, the CLAC took "extraordinary measures in personally informing directly affected persons and parties," states Ed Grootenboer, CLAC's executive director. "I have personally spoken with the board chairman concerned, the principal, local CRC pastors and representatives of both OACS [Ontario Alliance

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News

Russians victimized by political, economic upheaval

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organs for churches in Eastern Europe that can not afford their own."

A city of contrasts

From the Netherlands, Dewolde flew to Moscow.

He describes Moscow as a city of contrasts. "Right in Red Square there is a famous department store that caters only to tourists and rich Russians," he says, "but most Muscovites buy from the street merchants in the dirtier, run-down shopping areas. The new economic freedom has created a new elite in Russia: 'New Russians' are those who have survived the changes and used them to make loads of money."

Meanwhile, Dewolde says, there is a lot of frustration among the poorer Russians who are victimized by the ongoing political and economic upheavals in the country. Older people are among the hardest hit: much of what they have worked for has crumbled, yet they are too old to go back to work.

"It's kind of weird walking into a room the size of our living rooms, and that's their entire living space," says Dewolde. "Our version of retirement is kicking up our feet and relaxing, or travelling. In Russia, many people that age still have to fight for a daily meal."

JAMES KWANTES

Volunteers load boxes of food onto a truck container to be shipped to Russia.

In Russia, Dorcas volunteers co-operate with government agencies to bring food to needy people. Poor people appeal to the government, who contact the local Dorcas organization. Volunteers then bring food and Christian literature to the poor in their homes, and also make sure people are truly in need.

Dewolde accompanied Dorcas workers on such trips during his stay in Russia.

"At one place, there were two people on the list but one of them had died; one old lady remained. Her hands were calloused and you could tell that she'd had a long life of really hard work," he says. "It was sad; she had lost the one person who had given her hope in life. She was all alone."

Some Russians cannot figure out why foreigners want to help them out, Dewolde says. By helping poor Russians materially through donations of food or clothes, Dorcas workers also get the chance to present the Christian message. Christians should be quick to move into Russia, he cautions.

"There is spiritual thirst in Russia. A lot of people are curious about what religion and Christianity are all about. If we don't reach them, other non-Christian groups will."

Bribes for Christ?

Dewolde compares modern Russia to a house of cards perched precariously close to collapse. "The doors of freedom have been thrown open," he says. "The result is not total anarchy, but it's very chaotic."

One of the groups to capitalize on the new-found freedom is organized crime. A Dorcas team working in a town near Moscow discovered this when they applied for a licence to sell used clothes.

"If the group had paid bribes to the local government, they could have gotten the licence in a couple weeks," says Dewolde. "They did not, and the licence finally came in a year."

Moreover, within a few days of getting the licence, the store was visited by members of a Russian crime gang demanding protection money. When a Dorcas worker explained that it was a non-profit store to help poor people, the men responded, "That doesn't matter, it's a matter of principle."

Religions opposition

Sometimes, Dorcas Russia is able to work with local religious groups to spread the gospel. In St. Petersburg, it joined forces with the Russian Orthodox Church.

In other towns, however, Dorcas faces hostile opposition from local religious groups. In one small town, Dorcas Russia had operated a Bible school for local children. Workers had been harassed continually by Russian Orthodox priests who had picketed the Bible school and distributed anti-Dorcas literature. The priests claimed that Dorcas workers were CIA agents and had poisoned the juice and food in the camp.

The Dorcas team held a rally on the final night of the camp. Russian Orthodox priests joined forces with Black Watch, a neo-fascist group, to disrupt the rally, pushing over sound equipment and trying to incite people to violence. As a result of this incident the mayor would not allow Dorcas to set up a soup kitchen in the town.

Teachers see CLAC as facilitators

...continued from page 1

of Christian Schools] and OCSTA [Ontario Christian School Teacher's Association]. Thus far, the responses from these people have ranged from, 'Good, it's about time,' to more cautious acceptance from the board chairman and executive director of OCSTA. That is encouraging."

OCSTA is aware of the planned unionization at Knox. "We are neither condoning it nor condemning it," says Hank Hultink, OCSTA's executive director.

In Ontario, 675 out of 700 Christian teachers are members of the OCSTA. It is a voluntary organization that provides labour mediation and other services such as teacher certification and professional development. However, OCSTA is not an accredited labor union that falls under the regulation of the Ontario Labor Board.

Hank Beekhuis, the St. Catharines representative for CLAC says the unionization "can be a positive thing for both sides if they work at it." The CLAC would like to see more teachers at Christian schools become unionized, he says. "We'd like to get a good representative number."

John Knox Christian School is an interdenominational school with about 300 students, the majority of whom come from a Christian Reformed background.

Dorcas: always doing good

James Kwantes

It runs a Bible school in Lebanon, an AIDS hospital for children in Romania and bread factories in Albania. With 60 projects underway in 20 countries, Dorcas Aid International is truly international in scope.

Founded 15 years ago by Dirk Jan Groot, the aid organization is based in Andijk, the Netherlands, and operates on an annual budget of about $7 million. Goods donated to Dorcas are equivalent to another $7 million.

Dorcas Aid International is named for the New Testament woman "who was always doing good and helping the poor" (Acts 9:36). According to its mission statement, Dorcas is "a Christian relief organization inspired by the Bible, which teaches us that a person has been created to live in a good relationship with God, his or her neighbor and creation."

The scope of Dorcas projects runs from agricultural, medical and educational enterprises to immediate relief aid. It is currently raising money to send medical equipment to Rwanda. The organization also has divisions which support family care projects and run Bible ministries.

In some countries, Dorcas workers actually face persecution and physical harassment. "It's sometimes a very hostile environment," says Peter Bakker, director of Dorcas Aid Canada. "We try to get local people involved spreading the gospel as well as relief aid."

The Dorcas organizations existing in countries such as Canada, the U.S. and South Africa operate independently, but receive ideas and direction from the Dutch office.

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News

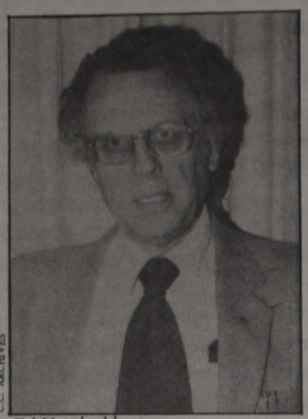
Ed Vanderkloet: a trustworthy leader and a good friend

Bert Witvoet

Ed Vanderkloet, former executive director of the Christian Labour Association of Canada, passed away on the morning of October 13. He died of prostate cancer that had spread to other parts of his body.

The news that Ed Vanderkloet had died was not unexpected to those of us who knew him. But it still came as a shock. When we heard it here, CC's business manager Stan de Jong and I told each other that it was good. We had been praying for Ed's release from pain. But the tears in our eyes told us that we didn't like the idea very much that Ed would not be around anymore. Without saying much to each other, we knew that he was one of us. And when one of us goes; well, that's just less of us, isn't it.

Stan worked with Ed Vanderkloet when Stan was an agent for CLAC from 1965 to 1980. My wife, Alice, worked in the CLAC Toronto office from 1977 to 1983. And all of us, Stan, his wife, Corrie, Alice and myself have been friends of



C.C. ARCHIVES

Ed Vanderkloet

Ed and Truus for all these years. But a lot of other people can claim that connection. So that's not really what makes the passing of Ed so special.

Ed was an influential person in Christian Reformed circles and in the larger Christian community. Few people could speak and write with such lucidity about labor matters, politics, history, the military and other areas. In all this he was well informed and down to earth. He hated pretence and he loved understatement.

He enjoyed reading books and listening to classical music. He loved books because they appealed to his inquisitive nature and he loved music because it gratified his delight in playful harmony. But he also loved these things because they demonstrated to him that people took the cultural mandate seriously. At the same time he hated the ugly side of so much of human creativity.

Ed was unusually frank about his own illness and dying. He took Lord's Day 1 of the *Heidelberg Catechism* at its word when in his memoirs he confessed: "Death holds no terror for me because with body and soul, in life and in death, I belong to my faithful Savior Jesus Christ."

When Ed reflected on his life, he was impressed with the Lord's faithfulness. In his younger years he often thought he was headed for failure, but later on he realized that the Lord had work for him to do.

Ed left us all with a parting message in his memoirs. It is this: "We must walk with the Lord hand in hand, we must pray every day, and he will make all things well in the end, even though very often the heavens seem shut. Always remember that we are sojourners in this world, people who are travelling through, who may be having a good time in this life, who may enjoy not only the beauty of nature but also of culture, but who nevertheless have their citizenship elsewhere. Our sojourn is towards the new earth and the new heavens where Christ the King reigns in splendor. I don't know if we will recognize each other on the new earth, but if so, let's have the greatest family reunion ever."

These words were meant first of all for Ed's own family. But knowing Ed's interest in God's family, I'm sure he doesn't mind if we peek over the shoulders of his wife, children and grandchildren and read along for these last words of farewell.

See you on the new earth, Ed.

Farewell to a whistling, practical theologian

Bert Witvoet

ETOBICOKE, Ont. — Rehoboth Christian Reformed Church was filled to capacity for the funeral of Ed Vanderkloet on October 13. It was Ed who had shaped the liturgy that included Psalm 32 "Blest is the man whose trespass is forgiven" and hymns such as "Let All Things Now Living" and "Crown Him with Many Crowns." The text on which Rev. John Tenyenhuis meditated was from John 11: 17-26 — "I Am the Resurrection and the Life."

Tenyenhuis referred to Ed Vanderkloet as a practical theologian who lived the certainty of the resurrection. "All the 'I Ams' in the gospel of John are not just some teaching, but they point to the fact that Jesus *is* the resurrection," said Tenyenhuis. "And because Jesus is the resurrection, Ed is the resurrection and we are the resurrection."

Eulogies were delivered by long-time friend and colleague Harry Antonides and "church buddy" Alan Romkema. Antonides recalled the earlier days in Sarnia when CLAC was started, and remarked that Ed had been "anchored in the soil of God's gracious providence and care." Romkema recalled how Vanderkloet used to whistle during the offertory, making people wonder whether "Mr. Vanderkloet had had birdseed for breakfast."

The interment took place at St. Philips Anglican Cemetery in Weston.

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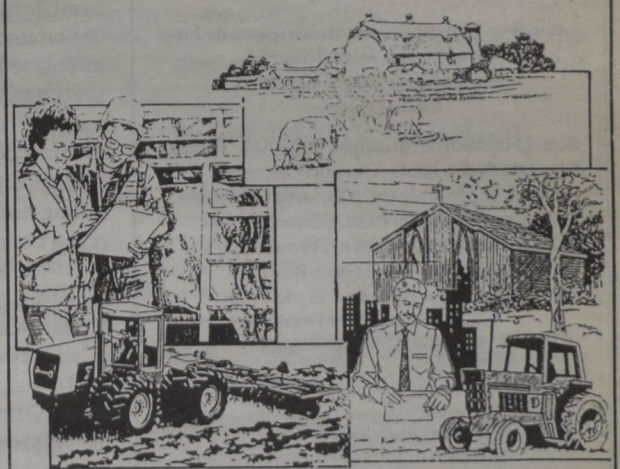

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Editorial

Reformation Day: an opportunity to look ahead

For the 477th time we will, on October 31, commemorate the Reformation of 1517. By "we" I mean Reformed Christians in Canada. Not too many other Protestants bother celebrating Reformation Day. In fact, Anglicans and Roman Catholics celebrate All Saints' Day on November 1 and Catholics have so far not included Martin Luther among the saints they remember. (Speaking of All Saints' Day — Halloween, which tends to crowd out Reformation Day in the public square, takes its name from this holy day as the evening before Allhallows, but has since become curiously entangled with ancient pagan practices and modern commercial idolatry).

But we're talking about Reformation Day.

Many Christian Reformed churches in the U.S. have discontinued the practice of celebrating Reformation Day because of their unease with the appearance that on this day Protestants engage in Catholic bashing. But since in Canada we have discarded the notion of a barely sober King Billy riding a white steed at the head of an Orangemen's parade, I think we are beyond that.

But for some years now I have wondered whether the time has not come to change the focus of this day. I believe that on that day most Reformed preachers no longer preach about the separation of protesters from the Roman Catholic Church. Leaving the mother church is hardly an issue to get excited about in 1994. It would be similarly foolish if Canada set aside Remembrance Day to celebrate the war (skirmish?) of 1812 against the United States. No, most Reformed preachers celebrate the *teachings* of the Reformation: justification by grace through faith.

But that teaching is so much part of good biblical preaching that one hardly needs a special Reformation Day service to polish up on faith justification.

It's arrogant to call yourself Reformed

What does it mean to be Reformed? Didn't we learn from the Reformers that a Reformed church should always be in the business of reforming itself?

Seeing that the church travels through time and always gets twisted and deformed by non-Christian influences and practices, it is important for the church not to try to correct its course by staring at what happened 477 years ago. It's a dangerous business when people drive a car by looking in the rearview mirror. I don't know why no church of Reformed persuasion has ever thought of calling itself the Canadian Reforming Church or the Christian Reforming Church instead of the static and we-have-arrived kind of label suggested by "Reformed" church.

The question a reforming church has to face is, what is deforming us at the present time? And the answer to that question should be the focus of Reformation Day. Not the dangers of the 1600s but the dangers of the end of the 20th century.

A contemporary diet of worms

What are the dangers of this present era?

The answer to that question is partly answered by a document the Christian Reformed Church has adopted as its *contemporary* testimony: *Our World Belongs to God*. Why is it important to confess in a contemporary statement that our world belongs to God? Because our society denies that in almost every cultural expression it makes.

Our society says that the marketplace does not belong to God and that our educational system does not belong to God. It echoes that refrain when it pursues entertainment policies, political issues, economic problems, artistic expressions, sexual freedoms, agricultural methods, labor agreements and technological developments.

The denial that our world belongs to God is often called secular humanism. No doubt it is this giant idol that is attacking the church of Christ in the latter part of this century as never before. Should we not alert our brothers and sisters to this deforming spirit on Reformation Day? Should we not arise and shout with the force of a Martin Luther: "Our world belongs to God. Here I stand. I cannot do otherwise"?

Keep it personal and confessional

Of course, there is always the danger that once we have identified secularism as the enemy that we get caught up in a kind of cultural critique rather than a full-blown process of sanctification. That's why the *Contemporary Testimony* begins by confessing what we believe about creation, fall and redemption. But it does so in the context of our responsibility towards the earth, other races, each other as men and women, and society.

Another way of avoiding merely intellectual warfare is by reading Ephesians 6:10-20. The weapons that we use to fight against the spirits of our time always remain the same: the belt of truth, the breastplate of righteousness, gospel-sharing shoes, the shield of faith, the helmet of salvation and the sword of the Spirit, which is both the Word of God and prayer. With these we fortify ourselves and with these we stand firm.

As we confess that our world belongs to God, we need not refrain from singing Martin Luther's hymn "A Mighty Fortress Is Our God." That hymn does not talk about what happened in 1517. Instead, it paints the broad picture of the battle throughout the centuries against the Prince of Darkness, who does not have his equal on earth. But thanks to the right Man on our side and to the Word of God, the Spirit and the gifts, which are ours, we may look forward to a complete victory, also against secularism. Because our world belongs to God! **BW**

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Letters

Let's pray for the restoration of unity

The Sept. 23 issue of your paper caused me to write you a letter.

For 45 years we have been subscribers to CC, right from the first issue of *Contact*, published in October 1949. We have witnessed it going through its stages of development, becoming what it is today: *Christian Courier*, an independent weekly with a Reformed perspective. Thus CC is not a church paper, but a general paper, dedicated to the Reformed faith.

That news from and about the Christian Reformed Church takes up quite a bit of space lately is understandable, because of the struggles the CRC is involved in and because a great number of your readers belong to it. The CRC was also the first, and for 42 years, the only Reformed denomination that had churches in Canada. All those years the growth had been slow; in 1947 there were just 13 small churches with a total membership of only 3,000.

But that same year the post-war immigration started, bringing tens of thousands of immigrants from Holland to Canada. They landed here with hardly any possessions and a minimum amount of money. How hard it was for them to make a start over here. But the Christian Reformed Church received them (and others as well) with open arms.

A time of unity

It was a time in which amazing things happened. Those immigrants came from about half a dozen different churches in the Netherlands, but here they started right from the beginning worshipping together in services provided by the CRC. The church walls, which had divided them in the old country, came down and a new and wonderful spiritual unity grew right from the beginning. And the fact that we all were financially in poor shape, drew us more together yet. Not that all was perfect, but that strong spirit of Christian community living kept us very close together! And together we grew in an amazing way; we were able to buy homes and farms, build churches and schools, even senior citizen's homes.

What a sharp contrast with today's situation. Financially we do very well. But what about that spiritual unity that helped us so much in those difficult first years? Pages 5, 6 and 7 of the Sept. 23 issue of your paper speak for themselves. In those pages you read very little about unity; it's almost all about strife and the letters are loaded with accusations.

In such a situation the very first thing we should do is to come together and pray fervently to the Lord for the restoration of that unity. But prayer is mentioned only once in those three pages and never strongly emphasized. Doesn't that tell us something?

More balance needed

Besides that; while during the last five synods the delegates were almost evenly split up on the women in office issue, an issue demanding so much of Synod's precious time, your reader section was filled 94 per cent with protests against, and only 6 per cent with a short expression in favor of Synod's decision. There would have been plenty of copy available to balance this more evenly, for instance by printing the majority report of the study committee, which was accepted by Synod. Than all the readers could have judged themselves, how correct or incorrect the accusations against Synod's decision are.

We have still an Almighty God, who can change the hearts and attitudes of his people to bring them together again in one fold and in unity testifying again about the hope which is within us (1 Peter 3:15). Also saving us from becoming a laughing stock for the unbelieving world.

Let's all pray fervently for this! And not only with those in agreement with our own views, but also with those on the other side of that gap that at present is getting wider and wider.

Foppe de Jong
Woodstock, Ont.

Note: *CC does not control the flow of material sent by readers.*

Leave the women's issue to local option

More than a century ago some German-speaking congregations of the Christian Reformed Church in Iowa were singing psalms from a songbook that included some hymns. Wishing to sing these hymns in their worship services, they asked permission from Synod to do so.

Did Synod grant permission?

Synod could have said:

* No, history has shown that when hymns are introduced, the psalms are neglected.

* No, this would be a departure from the Secession of 1834, the Secession of 1857, and the Synod of Dordt.

* No, this would be contrary to Article 69 of the Church Order.

* No, this would be a departure from Calvin and going the way of Luther.

* No, Scripture speaks only of psalms.

(These points were included in an overture — in the Dutch language — to Synod 1930 by Highland, Indiana.)

Did Synod 1883 say, "Yes, but since this involves a change in the church order it must be ratified by the next synod?"

Hold your seat! Synod 1883 said that the German-speaking churches in Iowa could begin singing hymns immediately.

Synods of the Christian Reformed Church dealt with another important issue for 28 years: whether the sacrament of baptism should be administered to a particular class of persons.

Classis Illinois brought the issue to synod in 1908 and the matter was finally resolved by the Synod 1936.

After three committees and two extensive study committees and 28 years, Synod 1936 declared:

"A respectable case has been made for both sides of the question."

"Argument from Scripture on both sides [is not] compelling."

"The authority of representative Reformed theologians may be cited on both sides of this question...."

"Both those members of the committee who favor and those who oppose... are determined to maintain the significance and the prominence which the covenant doctrine and the covenant practice hold in Reformed theology."

Concerning this important question — to baptize or not to baptize — synod decided that each consistory must decide for itself. Consistories were at liberty to baptize everyone (in this class or persons) or to baptize no one. Synod did add, however, that those consistories that had "conscientious scruples" against doing so should not be "molested."

The Christian Reformed Church must decide about the matter of who preaches and who exhorts. It must decide about the approved gender for those who bring the good news.

Could we not, also, leave this issue (not as important as the one above) to local option?

I have a special plea to make to the delegates to Synod 1995: the issue is not what your convictions are in the matter; the issue is whether you wish to allow for my "conscientious scruples."

Nicholas Huizenga
Grand Rapids, Mich.

Refrain from sowing discord in the church

I am not going to take sides on the "women in office" question. But as an older member of the Christian Reformed Church and faithful reader of *Christian Courier* I am very much concerned about the tone and content of some of the letters printed in CC.

Some letters expressed anger, pointing fingers at people, accusing people of "snookering" and synod of acting as a "tyrant." Some suggest "holy disobedience."

Frankly, this is contrary to what I read in Titus 3, Colossians 4:5, 2 Corinthians 13:5 and other passages which call on us to be immitators of Christ.

Did we not elect and send delegates to the past general meeting, entrusting them with mandates and prayers? Please let us avoid what happened in Jeremiah 42 and 43.

Let's begin with 1. constant prayer; 2. trusting each other and helping each other in the bond of love even when decisions were made with which we do not agree; 3. refrain from sowing discord, distrust and name calling.

Jake Hultink
Renfrew, Ont.

Why are so many women power hungry?

I received the Sept. 23 issue of *Christian Courier* yesterday and was not pleased with what I read. Why did you allow so many one-sided letters in there? I, for one, did not agree with them.

Why are women so power hungry nowadays, not only in the church but outside the church as well? Women can do a lot in the church without being elder or deacon. They can take care of the sick, for instance.

We must remember that Satan loves all this infighting. Christ died for our sins and we are to serve him in humility. All this infighting is not Christlike. We have to ask our Lord to help us, just like the hymn says: "Help me walk in the path of righteousness,/Be my aid when Satan and sin oppress."

I hope that Rev. Kooistra will change his mind about stirring up things at synod. Before we know it, we haven't got a church left. And what message does *that* send to the outside world?

Agnes Slomp
Brooks, Alta.

Environment

Shooting nature: up in arms over wildlife regulation

Environmental Housekeeping

John Wood

An unlikely looking cast has taken centre stage in the environmental debates around North America. In the U.S. it is sea lions, while in Canada beavers and cormorants are the stars. Each of these animals is at the heart of a local controversy about how we should manage nature. Together they illustrate our uneasy relationship with the natural world.

Sea lion serenade

The beautiful Ballard Locks in the heart of Seattle connect the fresh water of Lake Union with Puget Sound. Through this passage steelhead trout run each year to the Cedar River. This small run of less than 3,000 is merely a remnant that has survived the urbanization of the Greater Seattle area. Several years ago a pod of sea lions took up residence at the Locks. These raucous show-boats of the sea have captured people's fancy, while also capturing numerous steelhead. In fact, so many fish have been taken that the state officials have asked permission to "fatally remove" [bureaucratic jargon for "kill"] the most aggressive animals. The request has split the community with environmentalists and native groups lining up to protest.

A cormorant conundrum

Here in Canada wildlife officials on Prince Edward Island are considering a cull of double crested cormorants. Once in trouble, the cormorants have rebounded and now fill old nesting sites. They are not considered a threat to open water fisheries, but are a severe nuisance for hatcheries and closed pen aquaculture operations. Out West the resurgence of once heavily trapped beaver populations is causing havoc with some land owners. Often removing dams and lodges does not deter these persistent creatures. Then live-trapping or "fatal removal" is employed. The city of Edmonton has been live trapping and then releasing animals to "the countryside." Some "countryside" residents have objected, because they don't want the problem literally dumped in their backyards!

No matter what the wildlife biologist does someone is going to be unhappy. In some cases past mistakes or even agency arrogance has led many to distrust the judgment of these public servants. It is, in fact, difficult to explain policies that prohibit removing rocks, flowers or trees from a park, on pain of a fine, but which allow for special hunts on the same ground. Inevitably there will be conflicts between the needs of two or more endangered species. In the case in Seattle both the predator and the prey are protected. Somehow the sea lion seems more affectionate, more vulnerable to the general public than the steelhead. So the wildlife managers struggle to make their case. On P.E.I. environmentalists point out that the rarer great cormorant is also at risk in any culling operation.

Modern-day Solomons

So we have a classic Solomonic dilemma. The old notions of dominance have failed us. We know how to break things up, to alter systems. But we are not nearly so good at managing these systems. From forest and field to the sea, the story is the same. The challenge we face is finding the wisdom to *manage*, not just "harvest" the natural world. Perhaps we need new models, new ways of seeing the world. A conservative model, although better than the previous one of exploitation, has not served us well. Will we have the wisdom, the humility and the trust to see our way to a new relationship with the world around us? Somehow, we must combine both our legitimate needs for food, fibre and minerals with the needs of natural systems. We value stability, while nature thrives on dynamic disturbance. When we seek overall stability in an ecosystem, we most often miss it.

John R. Wood teaches environmental science at The King's University College in Edmonton.

Can/Am joint study to probe northern forests, climate

Marian Van Til

OTTAWA — Scientists from around the world are converging on Manitoba's and Saskatchewan's boreal forest for the next phase of a major field study on global climate change, reports the July/August issue of *Canadian Environmental Protection* (CEP).

"Their findings will help us understand more about our physical environment today and the consequences of our actions for tomorrow," says CEP.

The project is called BOREAS — for Boreal Ecosystem-Atmosphere Study (Boreas is also the name for the north wind). The study began in August of 1993 and will continue for the next three years. It is a co-ordinated ground, aircraft and satellite study of all of the Earth's boreal forests. Energy and gas exchanges that occur between plants and the atmosphere in the forest will be measured. "Researchers will analyze how plants use energy, water, carbon dioxide and nutrients during their most intensive growth period," explains CEP.

COURTESY OF CANADIAN ENVIRONMENTAL PROTECTION

A researcher takes readings of the moisture content of a jack pine needle.

A computer-based system will allow scientists to use the information gathered to test models of activity in the entire boreal forest ecosystem.

What do climate changes mean?

The goal of the study is to learn more about the forest's role in influencing and changing climate. The boreal forest contains a large amount of Earth's carbon (mostly in peat moss, soil, trees). The boreal forest is important to both our environment and economy, scientists note, and better knowledge of these latitudes is essential.

The study will focus on two sites, the cold, short growing season near Thompson, Manitoba, and the warmer, drier area of Prince Albert National Park in southern Saskatchewan.

BOREAS is a joint effort supported by an array of both Canadian and American agencies. In Canada: Natural Resources Canada, Canada Forest Service, the Natural Sciences and Engineering Research Council of Canada, Agriculture and Agri-Food Canada, Environment Canada and the National Research Council of Canada. In the U.S.: NASA, the National Oceanic and Atmospheric Administration and the National Science Foundation. Scientists from the U.K., France and Russia will also participate.

Guns for nature swap proposed for California

Marian Van Til

ORANGE, Calif. — Environmentalists in California have an idea that will affect flora, fauna and people on all sides of the environmental debate. They are proposing that thousands of acres of privately owned land in a crucial area of Orange County be swapped for a nearby military base which is scheduled to close in 1999. The Irvine Company, owners of the land, would trade its land for a part of the El Toro Marine Corps Air Station.

The canyon lands on Irvine's land would then be turned into a conservation preserve, and the company would gain control of a a "coveted piece of real estate," reports *The Christian Science Monitor.* The canyon land consists of 10,000 acres and is home to the gnat-catcher, a bird on the endangered species list, the rare orange-throated whiptail lizard, and to other unusual animals and plants.

Though the trade may not actually happen due to conflicting interests, it, and other swaps like it, have the backing of U.S. Secretary of the Interior Bruce Babbitt. Babbitt sees such trades as both good use for defunct military bases and good for the environment.

In Virginia a similar kind of trade would involve an Army research facility being turned into a national wildlife refuge. And the U.S. National Park Service is also looking into adding part of Fort Vancouver in Washington State to its park system.

Film review

Media / Arts

'Redemption comes from within,' says film

by Marian Van Til

The Shawshank Redemption
Rated PG
Stars Tim Robbins, Morgan Freeman, Bob Gunton, James Whitmore as "Brooks"
Directed by Frank Darabont
Based on Stephen King's short novel Rita Hayworth and the Shawshank Redemption

This movie has an all male cast, it takes place almost entirely in a Maine prison, and it focuses on a guy who spends decades there for two murders he says he didn't commit. That could be the stuff of either a pretty depressing or a pretty dull film. But *The Shawshank Redemption* is neither.

In opening scenes, Andy Dufresne (Tim Robbins), a bright, 29-year-old bank vice-president, is sentenced to two life prison terms for murdering his wife and her lover. Though the evidence points directly to him, he insists he's innocent.

All new prisoners are sized up by the old hands. They note that Andy stays pretty much to and within himself. His walk is a kind of stroll, as if he's ambling through some private world which the prison walls and inmates don't affect. That earns him both respect and resentment.

Gradually Andy and another lifer, "Red" Redding (Morgan Freeman) become friends — real friends. Red narrates the film, telling Andy's story. We learn how Red and his friends become Andy's friends; we see Andy suffer sexual attacks by "the sisters," a group of sadistic cons. We see his persistence cause the transformation of a dingy prison library into "one of the best prison libraries in New England."

But key to the plot, we see Andy develop a remarkable "career" giving financial and tax advice — free, of course — to the guards and especially the warden. Andy is enlisted to launder the kickback money that pours into the office of the supposedly upright, Bible-believing warden (Bob Gunton).

The power of friendship and music

Andy, Red and the group look out for each other; that bond is the only positive thing about their existence. We get some sense of the effects of long incarceration.

Though it has some uncomfortable moments, *The Shawshank Redemption* is mostly engaging rather than heart-rending film. It's as much a romanticized 1940s-style prison epic, complete with happy ending, as it is a real look at prison life.

Andy is an educated, sensitive (if closed) man who has no criminal heart. But the men who *are* the criminals and who have been shaped by prison for most of their adult lives also seem to be good, decent guys at heart — a pleasant but hardly realistic picture.

In that vein, there's one moment when Andy, who is in the warden's office, on a whim locks his guard in the bathroom and plays a Mozart duet from *The Marriage of Figaro* over the intercom so that the whole prison can hear it. The duet is supremely beautiful, particularly in contrast to the dreary, art-free lives the men lead. The men in the yard all stop what they're doing and listen quietly for a moment. The scene, though undoubtedly farfetched, is peculiarly moving, and somehow captures the unique power of music.

Morgan Freeman and Tim Robbins in prison.

There are some stereotypes too, particularly the smiling but vicious warden who's supposed to be a Christian. There are other stereotypes among the guards and prisoners. Yet actors Tim Robbins and Morgan Freeman infuse their protagonists with a life and genuineness that makes them immediate and real; they make us care about their characters. And that, especially, makes this film worth seeing. (A cautionary note: while there's no profanity here — ironically, the warden doesn't allow it — there's vulgar language, as one would expect in a prison.)

The "redemption" of the title is Andy's and Red's, not the warden's. Just what that entails becomes clear at the end. The message is: hope is essential to life; you can either see yourself in the process of living or in the process of dying. Hope, however, comes from within yourself, not from others, and certainly not from the Bible the warden reads and quotes.

It's unfortunate that viewers are left with a character like the warden as the representative of Christianity. One would hope that that negative portrayal won't have serious effects because it's clear from the outset that the role is a caricature.

Letter

Schilder was in hiding during war

In your September 23 issue you printed a letter from H. John Meyer which does grave injustice to Dr. Klaas Schilder. It says that Klaas Schilder travelled around the countryside during the last years of the war stirring controversy.

Nothing could be further from the truth. Klaas Schilder was in hiding since July 13, 1942, as the German occupying forces were trying to imprison him. Far from publicly speaking, he felt even more pain because he could not answer his opponents, not even at the synod that deposed him. If any one group was stirring the controversies, it was really more the opponents of Schilder, by forcing a particular interpretation down the throats of the churches.

The letter of Johanna and Adrian Peetoom in the same issue describes much better what was happening in 1944.

To read about the history that led to the church split in 1944 read the book *Schilder's Struggle for the Unity of the Church* by Rudolf Van Reest, translated by Theodore Plantinga (1990, Inheritance Publications, Neerlandia, Alta.). (Remkes Kooistra discussed the book in *Calvinist Contact*, June 14, 1991. He said that the book is one-sided. Nevertheless, the fact that Schilder was effectively silenced during most of the war is indisputable.)

Jan de Koning
Willowdale, Ont.

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Church, Marian Van Til, page editor

Pentecostal church family picks up momentum

Gorden Legge

Late this summer the Pentecostal Assemblies held its 75th anniversary celebration in Calgary, coinciding with its 41st biennial national conference. The gathering was called "We Are Family," and the Pentecostal family is growing.

Between 1983 and 1993, membership in Pentecostal Assemblies of Canada churches grew by 41 per cent to 231,000 people who attend more than 1,000 churches nationwide. Members include people like Rev. David Mainse of 100 Huntley Street fame who was in Calgary for the meeting.

While Pentecostal membership increased during the decade, the five larger Protestant denominations dropped in membership.

Furthermore, Pentecostals and charismatics are part of a worldwide movement that is approaching 400 million participants.

So when the Pentecostals gathered here in late August, they had lots to celebrate and be thankful about.

But there was also a cautious note heard at the assembly. On the same night that the group celebrated its historic roots in Ottawa, Toronto, Montreal and Winnipeg, Agincourt minister Rev. Stuart Mulligan told them there were three dangers they must guard against in the years to come:

* Apostasy — turning away from the truth and towards fables, an insidious process that is almost undetectable.

* Anarchy — when everyone is an authority unto themselves, whether in the pulpit or pew.

* Apathy — while there is a Pentecostal Assembly in virtually every town and city in the country, indifference and complacency could be their undoing.

Pentecostal historian Rev. Thomas Miller, who spent a brief time in Calgary a few years ago as a Christian school superintendent, has underlined those issues in his new book *Canadian Pentecostals* (Full Gospel Publishing House, 1994), launched at the convention.

Revival movements, like the one that ignited the Pentecostals at the turn of the century, usually go through five stages, says Miller. They are: the initial revival, expansion, institutional development, elaborate administration and spiritual decline.

Up until the convention, the Pentecostal Assemblies seemed headed towards stage four. But the fellowship (they don't like being called a denomination because of the baggage they believe is associated with the term) passed a radical streamlining package which, they hope, will keep activity focused at the grassroots level.

"We are repositioning for a great forward thrust in Canada and overseas," said one senior official.

Whether they are or not, time will tell.

Ecuador's legislature considers religious teaching in school

QUITO, Ecuador (EP) — Ecuador's legislature ended its congressional session October 10, following public debate throughout the session on a draft bill that would mandate government-financed teaching of religion in public schools.

The bill was proposed by the Roman Catholic Episcopal Conference earlier this year and has faced many obstacles on its trip through the legislature. Opposition from Protestants, who disagreed with what they called the "anti-ecumenical character" of the bill, delayed legislative consideration of the bill.

During public debate held on the bill, the Rev. Mario Ruiz, archbishop of Portoviejo and president of the Roman Catholic Episcopal Conference of Ecuador, defended the proposal stating that this type of teaching already exists in other countries, and said it was the role of the church to give hope and education to the people. According to News Network International, students speaking opposition to the bill criticized the church as being ineffective in dealing with issues of poverty and morality.

It was unlikely that the bill would come up before the congressional session ends, as the congress had more pressing matters to address, including revision of the constitution.

Christians in Saudi Arabia arrested for holding meeting

RIYADH, Saudi Arabia (EP) — Three Christians remain in prison in Saudi Arabia after their arrest for holding a Christian home meeting.

The three, along with five others, were arrested August 26 for conducting a home Bible study. Christian meetings, public or private, are forbidden in the Muslim nation.

All eight Christians are Philippine contract workers. Four or five reportedly were released and are being watched by Saudi Muslim "religious police." But Joel Cunanan, identified as the group's leader, and at least two others remain in detention. According to Baptist Press, Cunanan is being held for interrogation in solitary confinement.

Seeing the effect of Cunanan's preaching, prison officials reportedly transferred him to solitary confinement in mid-September.

Sentencing is expected to take place in early October. Christians in the Philippines are praying the Saudi Arabian government will reconsider the charges against the Christians.

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German Christians ask for forgiveness for Nazi war atrocities

AUSCHWITZ, Poland (EP) — Over a half-century after the eruption of the Second World War, German Christians have begun visiting some of the sites in 29 European countries where Nazis committed war crimes, seeking reconciliation.

"Ways of Reconciliation," a joint initiative of Catholic and Protestant charismatic groups, began on September 1 by visiting Auschwitz, Gleiwitz, and Krakau, asking the local populations for forgiveness.

One of the initiators of "Ways of Reconciliation," the Rev. Friedrich Aschoff, said that Germany had "brought great sufferings to innumerable people" during the 12 years of the Nazi regime. Through public apologies in church services, the group of Christians hope to "ask God's forgiveness for ourselves and all those who cannot do so themselves."

Aschoff said that they hope to involve 2,000-3,000 people in the activity, and to visit about one per cent of the sites where war atrocities took place.

According to Idea, the information service of the German Evangelical Alliance, Chancellor Helmut Kohl and other dignitaries honored the efforts toward reconciliation.

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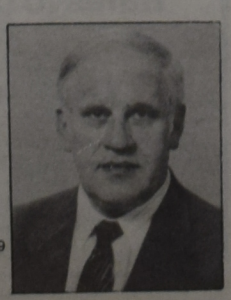

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'An help meet for him'

Al Wolters
CHAPTER & VERSE

"I will make him an help meet for him" (Gen. 2:18 KJV).
"I will make a helper suitable for him" (Gen. 2:18 NIV).

The early chapters of Genesis are foundational to everything that follows in the Scriptures, and this pivotal verse is no exception. Any view of gender relations which seeks to be biblical must give due weight to the way this verse pictures the relationship of the first woman to the first man.

Unfortunately, this verse has often been badly misunderstood. English-speaking Bible readers have been misled by the old-fashioned English of the King James Version. Originally, the phrase "help meet for him" was immediately understood by everyone to mean "help *suitable* for him," because in Elizebethan English the word "meet" was still commonly used as a synonym for "suitable."

More recently, that meaning of the word has been largely forgotten, and Bible readers have begun to think that "meet" here must be an old-fashioned way of pronouncing the noun "mate," and have put together the words "help" and "meet" to create the previously non-existent compound noun "helpmeet" or "helpmate."

If the original edition of the King James Version, with its margical notes intact, had continued to be printed and read, this misunderstanding would not have arisen so easily. For a marginal note on the word "meet" in the 1611 edition reads as follows: "Hebr. as before him." In other words, the Hebrew expression translated as "meet" or "suitable" is literally "as before him." Or, as my Hebrew dictionary puts it, the phrase means "like his counterpart = corresponding to him."

In other words, the Bible is teaching us here that God created the human female to be a counterpart to the human male — to correspond to him. The illustration that I like to use to clarify this teaching is that of a matching pair of gloves. The right-hand glove is the counterpart of the left-hand glove; it corresponds to it as a perfect match. And yet it is uniquely different because it is a kind of mirror image, facing in the opposite direction from its mate. The biblical phrase here (*kenegdo* in the Hebrew) serves to highlight the equality and complementarity, as well as the unique difference, that define the created relationship of the genders in humankind. Eve is a match for Adam.

Adam alone is helpless

The other important term which defines that relationship in our text is the word "help" or "helper" (Hebrew *ezer*). Eve was created to be suitable *help* for Adam. But this term has also been badly misunderstood in the past — again, because of the ambiguity of the English. In English, we too easily associate this word with phrases like "Mommy's little helper," or take it to mean a mere assistant or aide. In fact, my Webster's Collegiate defines "helper" as "one that helps, *esp*: a relatively unskilled worker who assists a skilled worker usu. by manual labor."

But that is not what the Hebrew word *ezer* means. As many scholars have pointed out in recent years, this word usually occurs in the Bible in contexts where God is the *ezer* to humans. This does not mean that he is a kind of junior assistant to us, but that he is the Almighty One who can supply us with the strength that we lack.

It is entirely biblical when we sing "O God Our *help* in Ages Past," and we do not thereby relegate him to an auxiliary role. Similarly, Eve's role is not that of "Adam's little helper," but that of his indispensable partner. The point is that without Eve, Adam is *helpless*. He has a deficiency which only she can supply. Again, the emphasis here is on equality and complementarity, as well as a unique difference. The Bible is perfectly clear about this.

But the Bible passage we are discussing is also clear that woman in relation to man is "the second sex." More about that another time.

Al Wolters teaches Bible and Greek (formerly Hebrew as well) at Redeemer College, Ont.

Pastors say churches having marginal impact on society

GLENDALE, Calif. (EP) — Though pastors often tell their parishioners to change the world for God, a new survey conducted by the Barna Research Group found that about half of all pastors of Protestant churches say the Christian Church is not making a discernible difference in American society.

Overall, 41 per cent of the pastors of Protestant churches claimed that Christian churches, in general, are having limited impact, with three per cent saying that churches are "failing miserably." Among the half of the pastors who had more positive views, even their perspectives were mild in tenor. Only two per cent said that churches are doing "tremendous, highly effective work," while 41 per cent claimed churches are doing a "respectable, if not wholly successful job."

In 1984, when Barna Research first conducted a study among Protestant pastors asking how effective churches are, the results were similar.

These results come at the same time another Barna Research study, conducted among a large cross-section of the adult population, shows that a majority of American adults remain generally confident in the clergy. Overall, two out of every three adults (67 per cent) say the clergy are doing an "excellent" or "good" job; and seven out of 10 (70 per cent) maintain that churches serve people's needs either "very well" or "pretty well."

George Barna, president of the firm which conducted these studies, explained that "compared to the people in the pews, many pastors have a very different set of expectations as to what makes a church effective and influential. For millions of individuals who are associated with churches, simply being able to attend or take advantage of church programs is seen as sufficient. Pastors, however, want their churches to be more than just a sponsor of 'feel good' events. Many of them expressed their disappointment that people's lives do not seem to be noticeably changed by exposure to what the church has to offer."

Rejecting 'absolute truth'

Barna's research also found that most of the key measures of personal Christian growth or involvement have declined for the third consecutive year. Bible reading, church attendance, involvement in small groups and even the numbers of people who might be described as born again Christians or as evangelical Christians have all decreased significantly.

Barna attributed some of these outcomes to the changing perspectives on moral standards in America. "Since the beginning of the '90s, when we first began to see the steady drop in personal spiritual commitment, there has been a consistent increase in the proportion of adults who believe that there are no absolute moral truths," he explained. "Four years ago, we noted that about two-thirds of all adults rejected the notion of absolute truth. That figure has since risen to nearly three-quarters of the population. I don't think it's a coincidence that at the same time people's religious beliefs are becoming less central and less orthodox, and that involvement in faith development has tapered off, that more and more people are also embracing moral relativity."

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Feature

Enlarging the Reformed tent...

Strange powers are remnants of creation gifts

Jan H. Boer

The story below represents one of the lowest points in my entire 28-year missionary career. I am ashamed of it till this day.

It took place in a village in the Bakundi area during the first two years I was there as a pastor in the Christian Reformed Church of Nigeria (CRCN).

"Pastor, I need your help for a serious problem I have."

"All right, Benjamin, what is it? Feel free."

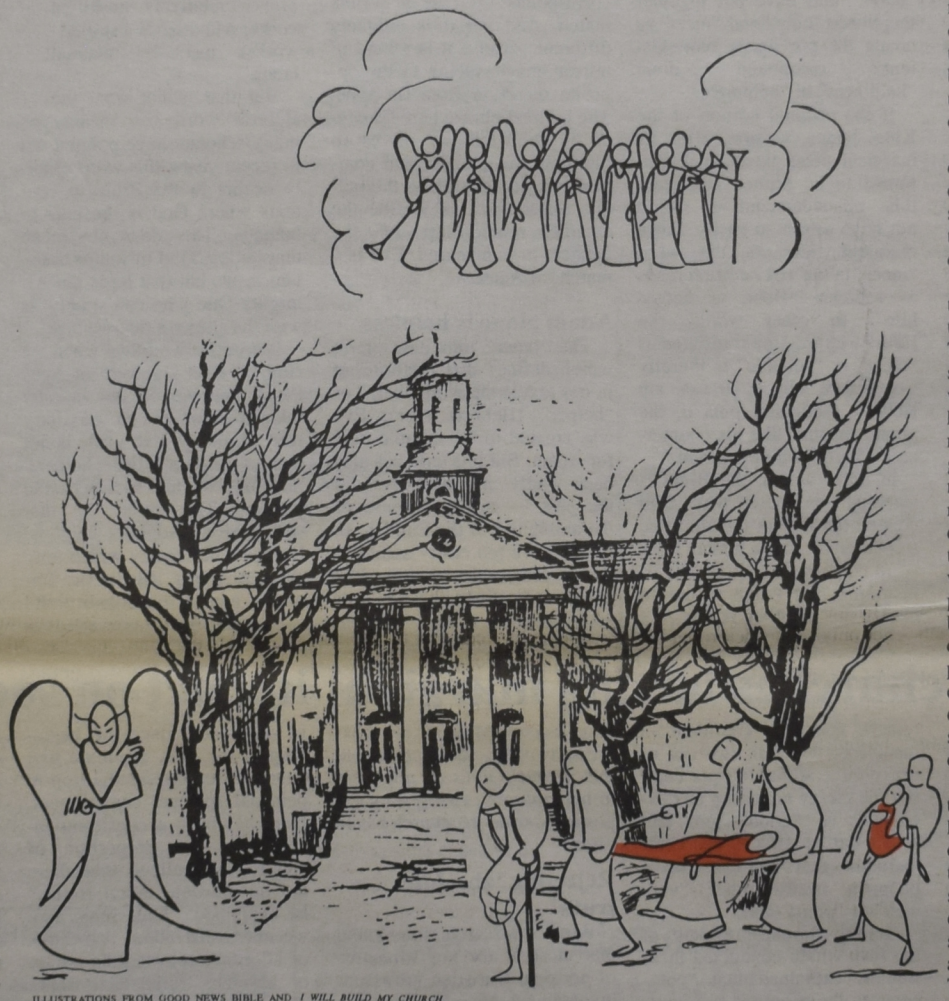
"Well, it's this way. After I go to bed at night and fall asleep, I start travelling to other places. I know this is bad, but I don't know what to do about it. I can't stop it."

"Benjamin, are you sure you are not just dreaming?"

"No, Pastor, I know this is for real. And it has not happened just once or twice, but many times."

"OK, Benjamin. Tonight I will sleep in your hut on my trekbed and I will watch to see what will happen. If you're dreaming, I'll wake you up. If you start moving, I will grab you and not let you go. Then, in the morning we will together review what actually happened."

Benjamin turned around in disgust. "Pastor, there is nothing to see or hold on to. It is my spirit that is travelling, not the body. My body will stay in bed."



ILLUSTRATIONS FROM GOOD NEWS BIBLE AND *I WILL BUILD MY CHURCH*

With that, Benjamin left me. Clearly I had not been of any help to him. He was appalled at my attitude and my ignorance. Here was a rather common problem and this white pastor with all his education did not understand what was going on.

I was left holding the bag. What was I to think of it? Was this nonsense, more of the pagan fantasy that we missionaries hoped would disappear as the Gospel took hold? One thing was clear: I had failed miserably as a missionary pastor. I felt empty, helpless, powerless, ashamed.

Another world

Benjamin and I were living in different worlds. Or rather, we were looking at the world with different glasses and experiencing it in mutually exclusive ways. He was steeped in the African world that includes a myriad of spirits, good and bad, which regularly impinge upon the physical world, including that of people. His was an open universe with which both God and Satan and all sorts of other spiritual beings were in constant interaction. I was saturated in a Dutch Reformed worldview, one that is strong in its sense of the Lordship of Christ over life and which emphasizes the basic theme of Creation-Fall-Redemption as a way of interpreting the world. But in essence it was basically a closed worldview that had unconsciously but largely allowed itself to be restricted to the empirical world. It was more open to science than to the world of spirits.

That worldview hardly equipped me to understand Benjamin's problem. At that time, some 25 years ago, I was convinced of my own worldview. He was wrong, primitive, pagan. He should be free from it and imbibe mine. That would be my mission.

After many years, I am glad to report that my mission did not develop into quite such a one-way street. On the "home" front in Canada, my church was embroiled in the charismatic struggle, with some of my own sisters deeply involved. Eventually, a greater openness developed, resulting in a fine synodical report that answered responsibly the issues emerging from the charismatic challenge. That report encouraged me to open my worldview to a wider universe and to reject the narrow confines of an empirical world. (See CRC *Acts of Synod 1973*, report on "New-Pentecostalism.")

What's behind the illness?

Here in Nigeria I served for some time as a pastor in Nigerian churches. I noticed time and again that church members who had gone to our Takum Christian Hospital for treatment would almost without fail turn immediately to some functionaries of the local traditional religion to find out the "real truth" about their sickness. From their point of view, the missionaries and their Nigerian colleagues had done a good job treating the physical symptom, but the *real* cause had not been uncovered, let alone taken care of.

The hospital had not concerned itself with their African questions. Who had made them sick and how? Why? How could the attack be overcome? How could reconciliation take place?

These questions came out of the depths of souls steeped in traditional African thinking. Theirs was and is a world of spirits, powers and ancestors who play decisive roles in human society. However, the missionary approach to the gospel and to healing totally ignored those concerns as irrelevant, ignorant, primitive and even ungodly. Missionaries felt that the sooner these questions were forgotten in favor of a purely medical approach, the better. They had uncritically accepted the bio-medical approach and were, with few exceptions, not prepared to entertain any questions about such traditional African concerns.

The result of this approach is that many Nigerian Christians live in two worlds. One is that of biomedicine, where everything is based on Western science and technology. The other is the traditional world of spirits, native medicine men and various sorts of priests. They have learned that Jesus is capable of healing certain physical symptoms, but that he is powerless in many other cases. In other words, he is a rather weak and limited Savior. His followers are forced constantly to resort to functionaries of a religion they have officially sworn off. I myself have on several occasions successfully brought patients to native medicine men for treatment after the Christian hospital proved inadequate with its exclusive bio-medical approach.

Uncritical acceptance of mechanistic view

Some may think my approach smacks of syncretism. To be sure, the situation is not free from it. But I ask: Do you know the truth of bio-medicine, its religio-philosophical foundation

for signs and wonders

or the worldview on which it is based? The bio-medical missionary is as much in danger of syncretism by his combination of the secular philosophy underlying his practice with the missionary message. In the process the missionary will ignore questions of worldview, both African and Reformed.

The medical missionary had uncritically adopted an almost exclusive mechanical approach to healing which seriously short-changed the African soul and which was based on a questionable worldview — not to talk of biblical concepts and practices related to healing. Though many of these missionaries were graduates of a college that strongly emphasizes the integration of faith with life and learning, neither their academic-professional nor their mission training had successfully challenged them to engage in basic analysis of their purely Western and largely secular approach.

And all of this had the blessing of their Reformed mission board and its constituency!

The Nigerian Christian, coming as she did from a holistic animistic background, had no choice but to resort to the services of a religion she had officially rejected. The mechanistic "Christian" healing approach bypassed her heart, her questions and her fears. Furthermore, she can hardly be blamed for the conclusion that Christian healing is only for certain types of sickness and then only for its symptoms, while the real truth behind the symptoms must be discovered by functionaries of the traditional religion.

The fact that today Nigerian Christians are trooping in droves from the "mission churches" to the mushrooming charismatic churches which operate with a worldview that is both closer to that of the New Testament and to that of traditional African should hardly surprise us. The "mission churches" seem almost sterile in comparison.

No room or explanation

Of course, the traditional African worldview plays a role not only in the sick room but in all aspects of life, including the lives of Christians. It is a world difficult to comprehend for one reared in a scientific civilization. It is a world in which some people have the strangest powers. Some can suddenly transplant themselves in mysterious fashion to other locations. Others have a strange ability to see through situations. Then there are the countervailing powers of the witch and the witch doctor.

You get to know people who have the power actually and effectively to curse their enemies or cause them to become either insane or possessed, much like the Gadarene in the gospels. Then, when they become Christian, in an equally mysterious way, they undo the spell, while they may be removed from their victim by many miles. In short, one finds oneself in an incomprehensible world of mysteries and powers for which empirical science has no explanations and most expressions of the traditional Reformed worldview no room.

When a Western missionary first comes in touch with that world, he tends to dismiss most of it as superstitious hocus pocus that will disappear as the gospel takes hold — as I did in the case of Benjamin. We have tended to regard all this as a product of Satan and his deceivers. But as the years go by and one daily meets Nigerian Christians who are fully rational and respectable people, it becomes increasingly difficult to dismiss all this as "nonsense."

How can you regard people whose opinions in other areas of life you respect, people with whom you have fellowship on a regular basis, people who have become your colleagues and with whom you work daily — how can you suddenly dismiss their opinions in this area as mere superstition? Their worldview is just too consistent, too widespread, and its effects too pervasive to continue to dismiss it so casually and easily.

Helpful accounts

I decided it was time to begin a more serious study. I would like to carefully observe some practitioners of these powers. In the meantime, I have searched for literature dealing with these phenomena. A lot of this, of course, is treated in the field of parapsychology, a discipline that enjoys little respectability among most serious students.

I came across Douchan Gersi's *Faces in the Smoke* (subtitled: *An Eyewitness Experience of Voodoo, Shamanism, Psychic Healing, and Other Amazing Human Powers*) a serious account of amazing powers he himself witnessed and experienced in a wide range of cultures. I was also led to Victor Ernest's account of his experiences in the mysterious world of spiritism, an account he published after he became a Christian pastor. These corroborate much of what the African worldview affirms.

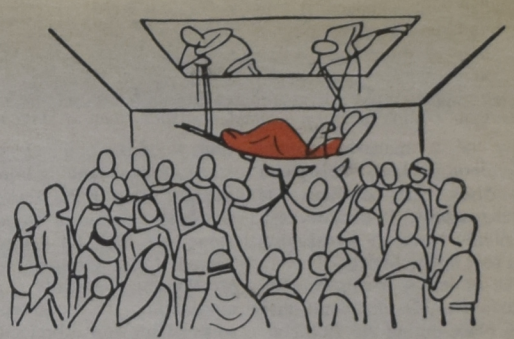
It is one thing to accept that many of these phenomena actually exist or are practised. It is another thing to put them into a perspective that is consistent with the Reformed worldview that I treasure. Is that even possible?

Original power

I "accidentally" stumbled across a helpful discussion in a classic expression of a Reformed worldview: Abraham Kuyper, no less, in his *Pro Rege*. Kuyper argues that these strange powers are remnants of the original power given to the human race with which humankind was to pursue the Cultural Mandate. The Fall led to a loss of most of these powers, but various cultures have retained remnants. Often these remnant powers have, over time, been distorted and are thus used for negative purposes.

We see their restoration in Christ, who performed his miracles not as the Son of God, but as the first fruit of restored humankind. His powers, strange as they may seem to us, were expressions of restored *human* powers, powers that were also available to his disciples — and even to us today.

It would take us too far afield to summarize how Kuyper relates this thesis to science, which, according to him, is the main expression of human creative power today. However, here is a holistic, Reformed perspective that nearly 100 years ago made room for these phenomena so common in the worldviews of the cultures that still confront us missionaries.



Although Kuyper's works are seldom regarded as relevant and therefore hardly studied in the missionary community, his perspective has not gone unnoticed. J.H. Diemer has further developed it. "Signs and wonders are happenings in which the original power of men over creation shows up again," he asserts. In restored fellowship with God through Christ, even today's believer can perform signs and wonders. It is a native human ability.

Rationalism filled our hearts

What *is* strange is that Western Christians have lost that ability and usually even deny its possibility, while these powers continue to be practised by people in many other cultures, though often in distorted fashion. Being products of that Western society, missionaries have been quick to denounce these powers as demonic without realizing that they are not only natural to the human race, but that they can be and are to be redeemed in Christ. The heritage of the Enlightenment, Rationalism and scientism has filled our hearts and minds more than the gospel of Jesus Christ.

I find this perspective helpful, but it needs further development, especially with a view to the "mission churches" in the south, many of which have atrophied as a result of the Western missionary heritage. They have no defense against the onslaughts of charismatic groups who operate with stark varieties of supernaturalism and dualism and who generally share a concept of the Holy Spirit, of redemption and of the Lordship of Christ that has led most of them to a heretical contempt for God's creation.

This perspective enables us to account for phenomena that too many have disparaged as mere superstition and to regard them in a more positive light. But it does require that we move the goalposts of our Reformed worldview and enlarge our tent.

Jan Boer is a researcher at the Institute for Church and Society in Jos, Nigeria. *This article is an edited version of an essay that first appeared in the Mission Bulletin of the Reformed Ecumenical Council. Reprinted with permission.*

The 'New Age': Old wine in a new skin

Jan de Bree

Through my office window I look out at a Bahai book store. If I go out on the street and turn the corner, I find myself in front of a store that sells crystals, incense, self-help videotapes and books on inner healing, mediation, herbology, tarot cards and more.

On another street, a bookstore has a large section of books under the heading "New Age," and on the floor by the front door I can pick up a free copy of a magazine called "Common Ground." This paper advertises the services of naturopaths, clairvoyants, spiritual healers, iridologists and foot reflexologists.

All of this is a curious continuation of developments that took place during the 19th century, when Europeans disappointed with industrial growth, middle class values, materialism and the Christian church went in search of a new spirituality. They turned to old Anglo-Saxon and Germanic myths. They turned to Buddhism and Hinduism. There was the "theosophy" of Madame Blavasky and Rudolf Steiner. There were health movements and cures.

Today, the New Age movement is also a return or recovery of the spiritual in a time of materialism and consumerism."

The New Age movement draws attention to our spiritual nature. It says that we have a divine spark, or a divinity and a power within to draw upon.

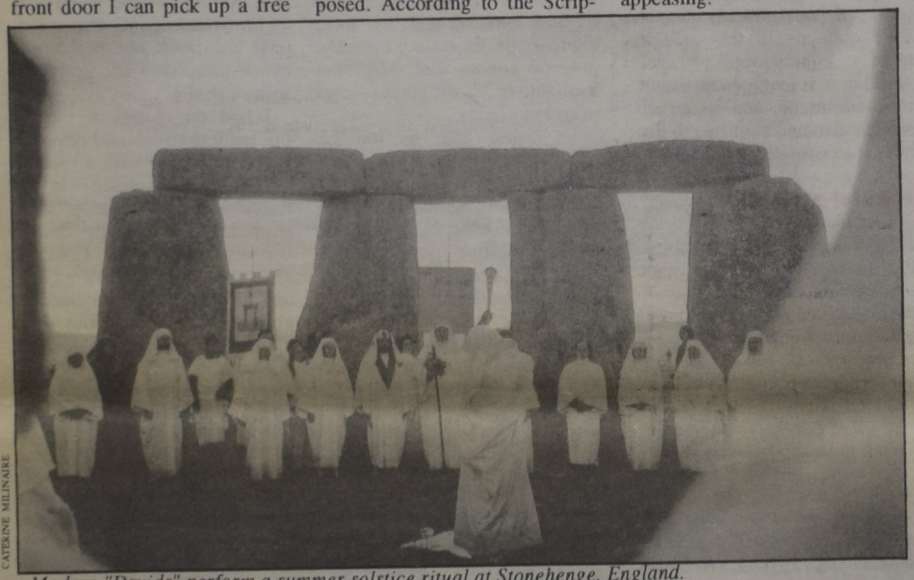
This is not the Christian view of spirituality. In the Christian faith people need not reach within themselves and help themselves. We are helped by God. He is divine and powerful. He rescues, saves and helps. With his Holy Spirit he empowers us to act righteously but he does not make us divine.

Part of the New Age movement, an eclectic entity, wants a return to the magical beliefs which the prophets, apostles and Christian missionaries opposed. According to the Scriptures, wood is wood and stone is stone; there is nothing to fear in the sky (Jer. 10:2). Yahweh is the holy Creator of wood and stone. *He* must be feared and served. Child sacrifice, temple prostitution, fertility cults, mutilation, divination, spiritualism were all rejected by God when he gave his commandments to Israel; and in the prophetic writings there are scathing attacks against idol worship and other pagan rites.

A return to a magical view of reality could reintroduce fear and superstition, the reliance on witches and mediums, and the use of potions, spells and objects to control spiritual power, things God demythologized. This interest in pagan spirituality and a magical view of life is also a fascination with power, harnessing spiritual power for personal growth and gain, and learning the ways to do this.

Warning against occult

The Bible says something about demons, angels and spirits and it says something about dreams, visions, healings, speaking in tongues and prophetic utterances. It does not deny us mystical experiences, but it does warn against dabbling in the occult. A return to pre-Christian religions may fill Europeans and North Americans with a pre-Christian fear of spirits, and make their adherents subservient to superstition, fertility, lunar cycles and capricious gods that need appeasing.



CATERINE MILINAIRE

Modern "Druids" perform a summer solstice ritual at Stonehenge, England.

In recent studies of modern European culture there is a growing awareness of the occult's importance in shaping modern sensibilities and its connections to fascism, anti-Semitism and some streams of modern art and literature. Ezra Pound, the American poet, is a good example, as is Richard Wagner, the 19th century German composer. In Canada the Social Credit party, originally based on the work of British engineer Major C.H. Douglas, had connections to these ideas.

New Age adherents are often unaware of these connections, although more defining literature is appearing. In the Barnes and Noble mail-order catalogue a book by D. Sklar *The Nazis and the Occult*, is available. Canadian historian Modris Eksteins, in his book *Rites of Spring: The Great War and the Birth of the Modern Age*, explores the connection between a mythic view of the universe and modern European culture. In 1986 the Los Angeles County Museum of Art staged an exhibition titled "The Spiritual in Art, Abstract Painting 1890-1985."

Fear and slavery

With a return to pagan religions will probably come a return to a fear of spirits and taboos and the accompanying bondage to idol gods that offer benefits for allegiance but are unable to deliver. These gods are often fickle and need to be placated with sacrifices, human in some cases. Worshippers will be dependent on the secret knowledge of a shaman.

The result for the worshipper is not freedom but slavery, not peace but fear. In a world that already fears enough — political unrest, earthquakes, financial disaster, sexual assault, serial killers, cancer, automobile accidents, plane crashes, environmental problems — using spells, incantations and idols will only add to the frustration.

The Bible says if one is going to fear anything it should be Yahweh, who is powerful. And when people fear God, they have nothing else to fear because they are in the care of a loving God.

Love drives out fear

The psalmist knew this when he wrote in Psalm 46: "God is our refuge and strength, an ever-present help in trouble. Therefore we will not fear, though the earth give away and the mountains fall into the heart of the sea, though its waters roar and foam and the mountains quake with their surging."

In the writings of John we also learn that God is love and that perfect love drives out fear (1 John 4:18). If fear has to do with punishment, as John says, then people probably understand disasters, disease, etc., as personal attacks filled with purpose. This certainly is the case in most religions, in which a shaman or priest must discern the cause of a drought or other calamity and must rectify the problem by proposing a solution that will satisfy the gods.

When people serve Yahweh, they need not fear punishment because he loves, cares and protects them. To obey God is to love God. The antidote for the onslaught of fear is God's love for his creation (it is "user-friendly") and the people's love for him made possible through the death and resurrection of Jesus.

For some people today, through the Mists of Avalon, there is a place where goddesses and gods understand and provide for spiritual needs. Somewhere in this deep pre-Christian past they find a meaningful spirituality, a theology that makes sense of this world. This rummaging around in a pagan past puts such people at odds with the Christian church because it was the church that countered and supplanted the world of Thor, Odin and the druids — with Christ.

The search by these non-Christians for a meaningful spirituality has some Christian churches experimenting with liturgy. Yet the issue may not be liturgy but the same issue faced by the Hebrew prophets. Who is the true God who keeps his word and who can provide for the people?

What benefits?

What proof does the church have that God provides for those who love him? Are there benefits to being Christian?

The Apostle Paul writes often about the benefits of being a Christian. In his letters he repeats the message of God's work in Jesus, the Holy Spirit, the inheritance, the citizenship and the fruits of the Spirit.

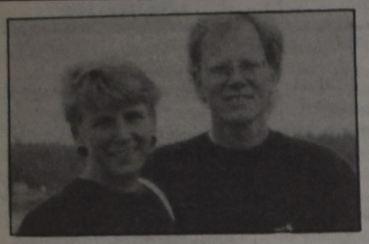
In Galatians 5:22-23 Paul spells out some benefits, "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control."

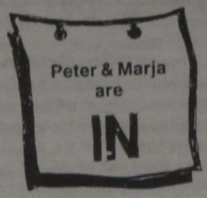
Then in Ephesians 2:6-7, 10 he explains what God did and the result that followed, "And God raised us up with Christ and seated us within the heavenly realms in Christ Jesus, in order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus... For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do."

The message to those who seek spiritual benefits is a love provided by God in Jesus Christ, a love that shapes attitudes and behavior.

Jan de Bree is a writer who lives in Duncan, B.C.

Advice





Who are the Christadelphians?

Dear P & M:

Last May we were following a truck. On the back window it had a sticker which read: "Christadelphians, Genesis 3:15." Of all things, when* Christian Courier *arrived on May 27, you had a question about them in your column. At the time you said that you knew very little about them and that you would pass along any information if and when you could discover it. So my question is this: "Did you find out more about them?"

Dear Curious About Christadelphians:

We certainly did. Two readers phoned with information and another mailed us a xerox copy of an article in the *New International Dictionary of the Christian Church.* We also phoned Mr. Russ Dawes, a leader of one of the "ecclesias" in Toronto, who answered many of our questions.

The Christadelphians were founded in the 19th century by a British physician, John Thomas. He and his adherents rejected the doctrine of the Trinity. Accordingly, they believe Jesus did not pre-exist and come from heaven. Instead, he was a sinless person who inhabited an unclean body. God rewarded him with divinity and Jesus is expected to return and establish a reign based in Jerusalem. Similarly, the Holy Spirit is not a person but just a way of referring to the power of God in action. In fact, even Satan is not to be seen as a personal devil but a personification of sin and evil.

Members of this sect also reject the belief that the soul is immortal. Mr. Dawes explained it this way: "The body is the soul and the soul is the body. It's one and the same. When the body dies, the soul dies and returns to the dust." When we asked him what happens at the resurrection, he explained that true believers (i.e. Christadelphians) are "reconstructed" while retaining their distinct identities.

Each congregation is called an *ecclesia,* which is simply the Greek word for "gathering" or "those who are called out." The ecclesia in Toronto consists of approximately 110 members. There are 22 additional ecclesias in Ontario and 55 in total in Eastern Canada. Other figures were not available for the rest of Canada or the United States. In any case, this is a tiny sect and each ecclesia tends to be quite small. Ten to 15 members is quite normal; the Toronto ecclesia with its 110 members is one of the largest congregations.

We asked Mr. Dawes what happens in a typical Sunday service. He told us that the liturgy consists of an opening hymn and prayer followed by two readings, one from the Old Testament, the other from the New. This is followed by a longer prayer and another hymn. A lay person then presents an exhortation. This is followed by a memorial service, their phrase for communion. The service ends with a final hymn and prayer.

Every ecclesia has an "arranging board" of seven persons, including a "recording brother" and a "finance brother." To become an exhorter you neeed to be nominated by two members and elected by the whole assembly. Everyone is invited to attend "mutual improvement" classes which are designed to build people up in the faith and groom people for public speaking.

Membership expectations include attendance at Sunday morning worship and Wednesday evening Bible classes. In Toronto, of the 110 members, an average of 70 persons attend church and 35 attend class. Every other month they also offer a "study day."

The biggest membership expectation surrounds Bible reading and study. Christadelphians are expected to read the Old Testament once and the New Testament twice *each year.* In fact, they have a very detailed Bible reading schedule which helps families accomplish this annual goal.

When we asked Mr. Dawes how he saw other Christians he said that they considered us to be good people but that he wouldn't break bread with us unless we held the same beliefs about Jesus and the soul. He joined the Christadelphians through his wife after being a member of the United Church. He said, "It was an absolute revelation to hear someone explain Scripture to me in a logical, reasonable way," and that it answered his most urgent question, namely, "Why was I born?"

He esteems John Thomas as the person in history who re-discovered the truth of the Bible and believes that the historical Christian church has strayed from the truth. He described himself as a fundamentalist, not an evangelical, and he made no attempt to proselytize us.

Although we can learn from the Christadelphians because of their emphasis on reading through the whole Bible each year, they are a sect which denies the essential nature of Christ, and with whom we cannot have fellowship.

Write to: P & M
c/o Christian Courier
4-261 Martindale Road
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Marian Van Til and Bert Witvoet.

Attention: BusinessCommunity/ Christian Organizations Insert YOUR message in our Special 1994 Christmas issue

In past years we have supplied members of Christian Reformed churches across Canada with a free copy of the annual Christmas issue. This year we plan to do the same. Date of this issue will be **December 2.** It will be mailed to our regular subscribers on **November 29.**

In addition, we plan to distribute close to 20,000 copies of this issue to Reformed Christians across Canada free of charge.

To print so many extra copies costs money. We are appealing to the business community and to Christian organizations to help us out. Feel free to include your annual Christmas greetings in your ad, as you have done before.

Please do not wait. Take a moment to complete and return the attached coupon. Kindly include precise instructions as to the content of your ad.

Your continued support will be greatly appreciated.

Deadline for advertisements in this special issue is November 18.

COUPON CHECK ONE

1) Small — size 3" wide x 2"
Cost $75 + GST = $80.25 ❑
2) Medium — size 5" wide x 3 1/2"
Cost $225 + GST = $240.75 ❑
3) Large — size 5" wide x 7 1/2"
Cost $400 + GST = $428.00 ❑
4) Jumbo — size 10" wide x 6"
Cost $600 + GST = $642.00 ❑
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Cost $1,000 + GST = $1,070.00 ❑
6) Sponsored advertising ❑
I do not wish to place my own ad, but will gladly sponsor a Christian organization advertisement. I understand Christian Courier will obtain copy from the organization indicated.
I wish to sponsor an ad for _____

This ad should be of the size
❑ Full page ❑ Jumbo ❑ Large
❑ Medium ❑ Small

Please enclose your ad copy with this coupon.
❑ I enclose payment ❑ Please bill me

Sender: (Please print)
Name _____
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Return by November 18 to: Christian Courier
4-261 Martindale Road, St. Catharines, ON L2W 1A1
Phone: (905) 682-8311 Fax: (905) 682-8313

Classifieds

Classified Rates

Births	$25.00
Marriages & Engagements	$40.00
Anniversaries	$45.00
2-column anniversaries	$90.00
Obituaries	$45.00
Notes of thanks	$35.00
Birthdays	$40.00

All other one-column classified advertisements: $13.50 per column inch. NOTE: Minimum fee is $25.00. Letter under file number $35.00 extra. Photos: $25.00 additional charge.

Note: All rates shown above are GST inclusive

ATTENTION!

a) *Christian Courier* reserves the right to print classifieds using our usual format.,

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax *are not* acceptable. If you wish a photo included, send us the original.

d) *Christian Courier* will not be responsible for any errors due to handwritten or phoned-in advertisements.

e) The rate shown above for classifieds covers any length up to six column inches. *Christian Courier* reserves the right to charge for additional column inches at the rate of $13.50 per column inch (GST incl.).

NEWLYWEDS & NEW PARENTS

We offer a one-year subscription for only $20.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $20.00 and the couple's correct address.

Christian Courier
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (905) 682-8311
Fax: (905) 682-8313

Births

RODENBURG (KEMPKES):
Our family has been blessed with a gift from the Lord, a baby boy
MICHAEL JOHN
born on Sept. 29, 1994.
A brother to Christie. Happy parents are Murray and Georgie Rodenburg. He is the 14th grandchild for Mr. and Mrs. T. Kempkes of London, Ont., and the eighth grandchild for Mr. and Mrs. J. Rodenburg of Schiedam, the Netherlands.
Home address: R.R. #1, Sombra, ON N0P 2H0

Thank You

GEUZEBROEK:
We are sincerely grateful for the many tokens of love and friendship of so many people during the days we celebrated our 50th anniversary.
Rie and Jack Geuzebroek, Whitby, Ont.

Marriages

BLAIR-BOWMAN:
Believing that the Lord has brought us together we,
ANDREA LYNN BLAIR
and
WINFRED HUBERT JOHN BOWMAN
are happy to announce our forthcoming marriage on Saturday, Nov. 5, 1994, at 1 p.m., D.V., in the Rockland Drive Baptist Church, McAdam, New Brunswick, Rev. Gerald Cossaboom officiating.
Future address: 4270 William St., Apt. #3, P.O. Box 729, Beamsville, ON L0R 1B0

VAN GEEST-VAN DYK:
It is with thanks to God that we announce the forthcoming marriage of
KATARINA VAN GEEST
and
STEPHEN VAN DYK
on Saturday, Oct. 29, 1994, D.V., at 2:30 p.m., in the Bethany Chr. Ref. Church, Fenwick, Ont. Tina is the daughter of Bill and Ann Van Geest, Fenwick, Ont., and Stephen is the son of Peter and Ebby Van Dyk, Burlington, Ont.

Anniversaries

1954 October 22 1994
It is with great joy and thankfulness to God that we celebrated the 40th wedding anniversary of our parents and grandparents
GUS and IRENE WOLTING
(nee VANDERSLUIS)
We are thankful for all the love and support you have given us over the years. Congratulations and much love from your family!
Ann & Dennis Rolph — London, Ont.
Shannon, Stephanie
Ray & Jenny Wolting — Chatham, Ont.
Greg, Alicia, Jessica, Corey
Gerry & Linda Wolting — Chatham, Ont.
Kristy, Kevin, Valerie, Justin
Henry & Elaine Wolting — Chatham, Ont.
Home address: R.R. #3, Chatham, ON N7M 5J3

Anniversaries

Langweer Smithers
1969 November 27 1994
Wedding text: "Trust in the Lord with all your heart and lean not on your own understanding; in all your ways acknowledge Him, and He will make your paths straight" (Prov. 3:5-6).
We thank the Lord for all His care and blessings as we celebrate the 25th wedding anniversary of our parents and grandparents
BILL and RENA BRANDSMA
(nee DE BOER)
Congratulations from your children and families and may God continue to bless you.
Sylvia & Sid Terpstra — Abbotsford
Karla, Lisa, Jenna, Courtney
Tina & George Veenstra — Smithers
Jason, Brad, Kevin, Stanley, Daniel
Al & Rosalie Brandsma — Smithers
Nicole, Michelle, Ashlee, Travis
Mel & Sandra Brandsma — Red Deer
Jordyn, Stacey, Kiera
Edna — Abbotsford
Sid — Edmonton
Hilda — Edmonton
Richard — Edmonton
Home address: R.R. #2, Smithers, BC V0J 2N0

1954 November 10 1994
1954 November 28 1994
REV. and MRS.
ANTHONIE and ANN
VANDEN ENDE
announce with joy and thankfulness their 40th wedding anniversary on Nov. 10, 1994.
Also on Nov. 28, 1994, it will be 40 years that **Pastor Tony Vanden Ende** was ordained into the ministry of Word and Sacrament.
"...The Lord has done great things for us and we are filled with joy..." (Ps. 126:3).
Our children and grandchildren:
Tony Vanden Ende — Cambridge, Ont.
Jack & Cheryl Vanden Ende — Cary, N.C., USA
Sara, Joel, Joshua, Rachel
Arja & Gerry Pot — Keswick, N.B.
Tim, Christopher, Nicole
Henk & Janet Vanden Ende — Sarnia, Ont.
Christina, Julie, Robert, Leanne
John & Betty Vanden Ende — Ingersoll, Ont.
Brianna, Justin, Jonathan
Tim & Charlene Vanden Ende — Wellandport, Ont.
Mirinda
An open house will be held, D.V., on Saturday, Nov. 12, 1994, from 2-4:30 p.m., in the fellowship hall of the Westmount Chr. Ref. Church, 405 Drury Lane, Strathroy, Ont.
Come, share our joy.
Best wishes only.
Address: 3 Elgin Place, Strathroy, ON N7G 3X6

Anniversaries

1969 Brantford 1994
On Oct. 24 of this year we celebrated along with our parents
SID and GINA VANDERWAL
(nee BOSCHMAN)
their 25th wedding anniversary. We thank and praise God for all the blessings He has provided to us as a family through these years.
With love from your three daughters:
Cheryl
Laura
Amy
Open house will be held on Saturday, Oct. 29, 1994, from 1-4 p.m. at home.
Address: 16 Pembroke Ave., Brantford, ON N3R 5B4, (519) 759-2921

Married in the Second Chr. Ref. Church, Edmonton, Alta., Nov. 12, 1954. With joy and thankfulness we wish to announce the 40th anniversary of our parents and grandparents
HENDRICK ANTHONIE and FEMMY
VAN HEMMEN
(nee BERGMAN)
With love and best wishes from your children and grandchildren:
John
Shirley & Brian
Bryann, Jonathan
Charles & Teresa
Michael, Emily, David
Harry & Selina
Caylee, Cameron
Best wishes only please.
Home address: 46803 Portage Avenue, Chilliwack, BC V2P 7H3

Alphen a/d Rijn Holland Landing
November 5, 1994
It is with joy and thankfulness to God that we celebrate the 40th wedding anniversary of our parents
CORNELIUS and ADRIANA
VAN RIJN
(nee MOOY)
With lots of love from
Janet van Rijn — Stouffville
Joanne & Alex Mast — Stouffville
An open house will be held on Nov. 5, 1994, from 2-5 p.m., at the Bethel Chr. Ref. Church, 333 Davis Drive, Newmarket, Ont.
Best wishes only.
Address: 20128 Yonge St., Holland Landing, ON L9N 1B1

Personal

WHY NOT?
The **Christian Marriage Contact Service** assists men and women in the USA and Canada who would like to marry or remarry.
Why not write to us at C.M.C.S.? Enclose $3.00 for our information package.
P.O. Box 93090
Burlington, Ontario, Canada
L7M 4A3
More male members are encouraged to apply.

Obituaries

"All the way my Savior leads me,
O the fullness of His love!
Perfect rest to me is promised
In my Father's house above!
When my spirit, clothed immortal
Wings its flight to realms of day,
This my song through endless ages!
Jesus led me all the way!"
In full assurance
FRANCINE ROSE BANDSTRA
went to be with her Lord and Savior, at the age of 35, on Oct. 12, 1994.
Her parents Jim and Betty Bandstra, brother Mark and Sylvia Bandstra sister Susanne and John Bishop, nephew Matthew and niece Stephanie are comforted that Francine was able to leave her hospital bed and walk with the Lord.
The funeral service was held on Oct. 15, 1994, in the Maranatha Chr. Ref. Church, Bowmanville, Ont., Pastor C.A. Persenaire and Rev. J. Zantingh officiating.
Correspondence address: 1 Hobbs Drive, Bowmanville, ON L1C 3R8

"And I heard a voice from heaven saying unto me, 'Write: Blessed are the dead which die in the Lord from henceforth.' 'Yea,' said the Spirit, 'that they may rest from their labours, and their works do follow them!'" (Rev. 14:13).
Suddenly at the Toronto General Hospital on Sunday, Oct. 9, 1994, the Lord at His time called home His child,
TEUNIS (TONY) DENBOK
at the age of 62 years.
Beloved husband of Marjorie (Wilson) denBok.
Dear father of:
Lynn & Barry Hawton
Kathy denBok
Terry & Donna denBok
Laurie & Jim Attwater
Rev. Tony & Mamita denBok
Tim & Sara denBok
Loving grandfather of 10 grandchildren and one great-grandchild, all of Collingwood, Ont.
Funeral service was held on Oct. 12, 1994, at the Collingwood Chr. Ref. Church, Rev. John Top officiating.
Correspondence address: Mrs. Marjorie denBok, R.R. #1, Collingwood, ON L9Y 3Y9

Accommodation

Share a townhouse in Pickering
Looking for a non-smoking Christian female, accommodations furnished, or non-furnished, available immediately. Call Letitia at **(905) 837-1409**.

Miscellaneous

Investment Opportunity
We are looking for **investment funds for an agricultural retail project**. Maximum commitment is five years with negotiable interest rate.
Call (519) 372-9691

Classifieds

Obituaries

Appelscha, Fr. Grimsby, Ont.
1920 - 1994

"My grace is sufficient for you, for my power is made perfect in weakness" (2 Cor. 12:9).

On Sept. 17, 1994, the Lord called to His eternal home our beloved wife, mother and grandmother

GERREDIENA KIERS
(nee ELMERS)

after a courageous battle with heart disease.

Beloved wife of Jan Kiers, Grimsby, Ont.

Dear mother and grandmother of:

Nick & Marlene — Grimsby, Ont.
Michael, Sandra, David, Sharon
John & Doreen — Caistor Centre
Wilfred & Connie — Wellandport, Ont.
Jeremy, Bryan, Jacqueline, Scott, Richard, Robert
Andrew & Geraldine — Beamsville, Ont.
Grace Diane — Hamilton, Ont.

Predeceased by one daughter, Bertha (1982), and one grandchild, Jason.

Also surviving are two brothers, Bart and Piet.

The funeral service took place on Sept. 20, 1994, at the Wellandport Orthodox Ref. Church.

Correspondence address: Mr. Jan Kiers, Shalom Manor, 12 Bartlett Ave., Grimsby, ON L3M 4N5

The Lord took unto Himself our dear wife, mother and grandmother

CORNELIA MEEUWSE
(nee DE JONGE)

at the age of 85.

Husband Cornelis Meeuwse, Providence Tower, Holland Chr. Homes, Brampton, Ont.

Children:

Marten & Mineke Meeuwse — Chilliwack, B.C.
Jack & Joyce Meeuwse — Holland Landing, Ont.
Peter & Dianne Meeuwse — Pottageville, Ont.

and five grandchildren.

A private funeral was held in Ward Funeral Home, Brampton, Ont., on Tuesday, Oct. 11, 1994, Rev. Jacob Kuntz officiating.

Correspondence address:
7900 McLaughlin Rd., Providence Tower, #606, R.R. #10, Brampton, ON L6V 3N2

Job Opportunities

PASTOR

Trinity Chr. Ref. Church of Edmonton, Alta., is seeking a **new pastor**. Please send your profile/resume to:

Pastor Search Committee
c/o Trinity CRC
13427-57 Street
Edmonton, AB T5A 2G1

Obituaries

The Prinzen family announce with deepest sorrow, but thankful hearts for the loving care by which we were surrounded during her lifetime, that the Lord took unto Himself into His glory, our dear mother, grandmother and great-grandmother

DORA JOHANNA PRINZEN
(WESTERVELD)

in her 93rd year.

Beloved wife of the late Bernard.

"I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want. I can do everything through Him who gives me strength" (Phil. 4:12,13).

Truida & Hendrik — Holland
Henry & Didy — Picton
Derk & Johanna — Picton
Bill & Betty — Bloomfield
John & Audrey — Oshawa
Mary — Bloomfield
Harmien — Bloomfield
Johanna & Tom — Gooderham
Ann & Fred — Belleville
Ben & Margie — Bloomfield

and the late Marinus.

Funeral service was held at Bethany Chr. Ref. Church, Bloomfield, Ont., on Saturday, Oct. 8, 1994, at 10:30 a.m.

April 20, 1928 - Oct. 13, 1994

"Well I know that I shall see the goodness of the Lord in the land of the living."

EDWARD VANDERKLOET

Our beloved husband, father, grandfather and brother died peacefully at home after a long struggle with cancer.

He has left us with many precious memories and taught us much, especially to place our trust in the Lord. We will always love and cherish him.

His wife Truus, Rexdale, and children:

Irene — Edmonton
Richard & Ellen (Koke) — Brampton
Marya, Marcel, Reuben, Evelien
Kathy — Takum, Nigeria
Ed & Catherine (de Boer) — Kitchener
Peter — London
Ellen & Rick (Vander Woude) — Edmonton
Chris & Steve (Lynde) — Grand Rapids

Also survived by a brother and a sister in the Netherlands.

Correspondence address: Mrs. T. Vanderkloet, 15 Clearbrooke Circle, Rexdale, ON M9W 2E2

For church news see page 16...

Obituaries

"So do not fear, for I am with you; do not be dismayed, for I am your God" (Is. 41:10).

On Oct. 11, 1994,

HENRY VOGELAAR

went to be with his Lord at the age of 85 years.

He will always be lovingly remembered by his wife Betty and his children, grandchildren and great-grandchildren:

Bill & Terry Vogelaar — Edmonton, Alta.
John & Anne Vogelaar — Edmonton, Alta.
Corry & Dick VanReede — Surrey, B.C.
Henry & Elaine Vogelaar — St. Albert, Alta.
Peter & Cathy Vogelaar — Terrace, B.C.

17 grandchildren and five great-grandchildren.

Funeral service was held at the First Chr. Ref. Church in Edmonton, Alta., on Oct. 14, 1994.

Correspondence address: 218 Summit Village, 10041-149 Street, Edmonton, AB T5P 4V7

Teachers

ABBOTSFORD, B.C. : Abbotsford Chr. School invites applications from qualified teachers for a **possible full-time, temporary French position** at its Heritage Campus. The position starts on Jan. 3 and runs until June 30. The successful applicant will be responsible for FSL instruction to Grades 1-7 at an elementary school of 415 students. Letters of application should be sent to:

Lloyd Den Boer, Principal
Heritage Campus
Abbotsford Chr. School
2884 Abbotsford Mission Highway
Abbotsford, BC V2S 3Y2
Phone: (604) 850-5022
Fax: (604) 859-9995

GEORGETOWN, Ont.: Georgetown Distr. Chr. School is in need of a **Grade 6 teacher** from January-June 1995 (maternity leave). Applicants must have the ability to teach French in Grade 6 to 8. An ability to teach music would be an asset. Send resumes to:

Treena Sybersma, Principal
R.R. #1
Georgetown, ON L7G 4S4
Phone: (905) 877-4221

LETHBRIDGE, Alta.: Immanuel Chr. School, a K-12 school (600 students) in Lethbridge, Alta., is inviting applications for a **principal** and **two vice-principals** to begin their assignments in the summer of 1995. Please send inquiries and resumes to:

Klaas Slomp
Chairman of the board
Box 419, Nobleford, AB T0L 1S0
Call (403) 824-3674 or
fax (403) 824-3907
by December 2, 1994

Job Opportunities

Job Opportunities

Position Available

University of Western Ontario Campus Ministry

Applications are invited for a **chaplaincy/campus minister** position to work with CornerStone Student Fellowship, First Chr. Ref. Church of London, Ont., and an ecumenical team of chaplains at a large secular university in London, Ont. The campus minister encourages student leadership, development of Christian community, relational outreach and growth in faith and lifeview. Excitement for learning, worship, relationships, and a desire to interact with a wide diversity of people on campus is a must. Please submit a letter of interest and your profile no later than **November 28, 1994**, to:

Arlene O'Brien, Search Committee Secretary
7-563 Central Avenue, London, ON N6B 2G5, Canada

PASTOR

Seeking new pastor

The **Granum Chr. Ref. Church of Granum, Alta.**, Canada, is seeking a **new pastor**. We are a stable church of 65 families in a rural setting. Our present pastor (Rev. G. VanDenBerg) came for three months as stated supply and remained in our service for three and one half years. Qualifications we seek include strong and clear preaching and teaching of the gospel as well as the desire and ability to give pastoral care and outreach through visiting in homes etc. Please contact:

Marvin Vandervalk
Box 247, Granum, AB T0L 1A0 Canada
Phone: (403) 625-2266 Fax: (403) 625-4443
All replies confidential.

Associate Theological Editor
CRC Publications, Education Department

The **Christian Reformed Church in North America**, is currently seeking applicants for the position of **Associate Theological Editor**. The qualified individual should have demonstrated abilities in writing and editing while possessing good managerial skills. The responsibilities include planning, editing, writing new material and assisting the editor-in-chief in setting the theological direction for material published.

A qualified candidate should have a Master of Divinity degree (or its equivalent), with preferably an advanced degree in a related field, and have pastoral and/or church experience. Prior publishing experience preferred.

Ordained or non-ordained, male or female are encouraged to apply.

A detailed job description is available upon request. For consideration, please submit by **December 16, 1994**, a copy of your resume, a letter stating your interest, and one or more samples of your writing to:

Director of Personnel
Christian Reformed Church in North America
2850 Kalamazoo Ave. SE
Grand Rapids, MI 49560-0500
(616) 247-5881/FAX (616) 246-0834

Classifieds

Job Opportunities

Wanted: A **manager for 200 lot campground**, Forest, Ont., area. Three months full-time position, 9 months limited work, on-site accommodation. Send resume with expected wage. Send all inquiries or application, by December 1, 1994, to:

Jake Feenstra
R.R. #3
Petrolia, ON N0N 1R0

Church News

Christian Reformed Church

Change in worship time:
— Ingersoll, Ont., CRC: From Oct. 30 to April 30 the second Sunday service will be held at 3 p.m. (rather than 7 p.m.).

Address changes:
— Rev. Martin J. Contant, Home Missions Regional Director - Northern Pacific, 16946-58A Avenue, Surrey, BC V3S 7A1. Phone: home (604) 574-7233, office (604) 574-0669

— Rev. Remkes and Mrs. Janette Kooistra, 25 Westmount Rd. N., #1505, Waterloo, ON N2L 5G7; (519) 885-6105 (phonenumber unchanged). Effective immediately.

Classis meeting:
— **Classis Huron** will meet Wed., **Jan. 11, 1995**, in regular session at 9:30 a.m., in the Listowel CRC, 345 Elizabeth St. E. All agenda materials must reach the stated clerk, not later than Dec. 6, 1994. Hilbert Rumph, stated clerk, Box 215, Drayton, ON N0G 1P0, Phone: (519) 638-2053, Fax: (519) 638-2239.

Peter and Marja
are in ...
See page 13.

Job Opportunities

Director of Music (part-time)

Cheyne Presbyterian Church, Stoney Creek, Ont., a vibrant evangelical church with a multifaceted ministry providing worship opportunities for all ages, is seeking a part-time director of music. The successful candidate would work in harmony with the current organist in co-ordinating the aforementioned multifaceted music ministry.

- *Are you a committed Christian?*
- *Does your experience and vision equip you for effective leadership in innovative styles of worship?*
- *Do you appreciate both traditional and contemporary choral music?*
- *Are you an organized individual, motivated to equip others in this dynamic ministry? (e.g. soloists, small groups, etc.)*
- *Salaried position*
- *Job description available upon request.*

Please send your resume by **November 30, 1994**, to:
Cheyne Presbyterian Church
7 King St., W., Stoney Creek, ON L8G 1G7
Attention: Mr. Bob Adams

Business Development Manager

The **Reinders Group of Companies**, with activities in **Construction, Engineering, Architecture, Environmental Project Management** and **Procurement**, is looking for an energetic person with creativity, excellent communication and interpersonal skills, to co-ordinate and manage its marketing program.

Candidates must have good presentation skills and maturity; a level of judgment and discretion required for contact with clients and senior managers must be demonstrated.

The position involves the co-ordination of a team of professionals in the development of a client network.

Ideally, you have a broad engineering and business knowledge combined with an undergraduate degree or MBA. You will report to the President and will have some travel in Canada and the U.S.

For consideration, send resumes in confidence to:
President - Reinders Group Ltd.
201 County Court Boulevard, Brampton, ON L6W 4L2
Fax: (905) 457-2498

Dordt College Openings

Faculty Positions

Agri-business: Possible tenure-track position with teaching responsibilities in the areas of farm management, marketing, and applied agricultural economics. Doctorate and teaching experience desirable.

Agriculture: Possible tenure-track position with responsibilities for teaching and farm operation on the 160-acre Agriculture Stewardship Center. Desired qualifications are farm management expertise with diversified experience in crop/livestock operation, demonstrated teaching ability, a master's degree in an agriculture-related area, and a commitment to work with colleagues and students in a dynamic and growing agriculture program.

Agriculture: One-year position with teaching responsibilities in the areas of farm management, applied agricultural economics, and agronomy. Doctorate and teaching experience desirable.

Economics: Possible tenure-track position in the department of business administration. Responsibilities include teaching introductory and upper level courses and participating in a senior-level business seminar. Doctorate and teaching experience desirable.

Health, Physical Education, Recreation (HPER): Tenure-track position with teaching duties in such areas as exercise science, health, and coaching theory, along with coaching responsibilities in women's sports (volleyball). Doctorate and teaching experience desirable. Deadline, January 15, 1995.

Social Work: Possible two- to three-year position. Minimum qualifications include an M.S.W. degree, two years of post-M.S.W. experience, and a strong commitment to baccalaureate social work education. Responsibilities include teaching social work and sociology courses in a CSWE-accredited B.S.W. program, serving as a practicum liaison and advising social work majors. Teaching experience desirable.

Dordt College seeks individuals who are committed to a Reformed, biblical perspective and educational philosophy and have academic and personal qualifications for teaching and scholarship.

Send letter of interest and curriculum vitae to Dr. Rockne McCarthy, Vice President for Academic Affairs. Review of candidates will begin immediately and continue until positions are filled.

Dordt College strongly encourages applications from women, minorities, and disabled persons.

Dordt College
498 Fourth Avenue NE
Sioux Center, Iowa 51250-1697
Telephone: (712) 722-6333
Facsimile: (712) 722-4469
E-mail; rockne@dordt.edu

Administrator Needed

Chilliwack Christian School will be in need of a **principal** for the **1995/96** school year. Presently the school consists of K-7, with 203 students. The school is a member of the C.S.I., S.C.S.B.C., and F.I.S.A. We are located in the **Fraser Valley** some 100 km. east of **Vancouver**. Please direct all inquiries to the Principal at **P.O. Box 161, Chilliwack, BC V2P 6G2, or phone (604) 792-4171**

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Classifieds

Events | **Events** | **Events** | **Events** | **Teachers**

Double organ/piano concerts
by
Willem van Suydam (Canada) and Martin Mans (Holland)

Friday, Nov. 4:
WOODSTOCK, Ont.
Chalmers United Church
(double pipe organ concert)

Thursday, Nov. 10:
LONDON, Ont.
St. Paul's Anglican Cathedral
(participating: St. Thomas & District Male Choir "Crescendo")

Friday: Nov. 11:
ANCASTER, Ont.
Ancaster Can. Ref. Church
(participating: Mixed Choir "Sursum Corda")

Saturday: Nov. 12:
BRAMPTON, Ont.
Second Chr. Ref. Church
(participating: Brampton/Georgetown Male Choir "The Choraliers")

All concerts commence at 8 p.m.
Admission: $10 adults; $7 seniors; $25 families (includes GST and refreshments)
Tickets available at the door and/or from choir members.
For information call The Music Group, Phone (905) 455-0797.

For more events see our "Calendar of Events" on page 18...

Israel

The Bible League invites you to join its
BIBLE LAND TOUR
11 exciting days: February 20 to March 2, 1995
Cost: **$2,125.00** pp. ex. Toronto, dlb. occ., plus Dep. Tax

VISIT
Jerusalem - Bethlehem - Nazareth - Masada
and many other places

Free stop-over in Amsterdam
Personally escorted by:
Rev. John G. Klomps
Executive Director, TBL

For complete information and reservations please call or write:
Rev. John G. Klomps
The Bible League
P.O. Box 5037, Burlington, ON L7R 3Y8
(905) 319-9500 or 1-800-363-WORD

H.D.C.H.

Due to an unexpected increase in our student population and a maternity leave, our staff requires the assistance of **two committed Christian professional teachers** to instruct 4 classes of willing learners during the second semester. Teachers with expertise in English, Special Education and/or Business will find the challenge of teaching our students most rewarding. Please address your application to **Mr. J. Vanderkooy (Principal)** and ensure that it is in our possession by **Nov. 7, 1994**:

Hamilton Distr. Chr. High School
92 Glancaster Rd., R.R. #1
Ancaster, ON L9G 3K9
Phone: (905) 648-6655
Fax : (905) 648-3139

ZINGEND GELOVEN
Saturdays at 8 a.m. CHIN FM 101
P.O.Box 274 West Hill, Ont. M1E 4R5

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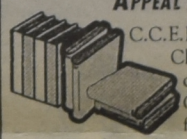

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2621 Cavendish Drive
Burlington, Ont. L7P 3W6
Tel.: (905) 336-5619
(day or evening)

You are cordially invited to attend the

Annual Convocation
of the
Institute for Christian Studies

for the graduation of
Junior Members

and an inaugural address by
Dr. Sylvia Keesmaat
Senior Member in Biblical Studies and Hermeneutics

"Fruit in the Wilderness"

Friday, November 4, 1994, 7:30 p. m.
Knox College Chapel
59 St. George Street, Toronto

A reception will follow the program

ICS

REUNIE

Banjoe Biroe Kampen

Datum: 24 augustus 1995
50-jarige herdenking

Voor informatie schrijf of bel:
Hans Meiboom
1 Bayside Drive
Carrying Place, ON K0K 1L0
Tel.: (613) 392-8821

Congratulations

The council and congregation of the **Maranatha Chr. Ref. Church, St. Catharines, Ont.**, extend warm congratulations to former pastor, the

Rev. Henry Katerberg

on the occasion of his 25th anniversary of his ordination into the ministry.
"May God continue to bless you in your retirement and in your upcoming marriage to Janet! Congratulations!"
New home address: 118 Juanita Dr., Hamilton, ON L9C 2G3

indiëgangers
vereniging oud militairen
V.O.M.I.
veteranen
meldt U aan!

Contact: Donald Walinga
12 Leacrest St.
Bramalea, ON L6S 3K6
(905) 457-8782

Classifieds/Events

Miscellaneous

Advertise in our monthly **Business Directory** every second issue of the month.

Redeemer College

Redeemer College Art Gallery presents:

AL. GROEN
HORIZONS

Opens November 3, 1994 at 8:00 p.m. and will hang until December 1, 1994
For information, call (905) 648-2131

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Events

Events

Calendar of Events

Oct. 27-28 (Ontario Tour) Dordt College Readers' Theatre production of Diet Eman's "Things We Couldn't Say," a story of love and faith under Nazi terror. **Oct. 27**: Ontario Teachers' Conference, Constellation Hotel, Airport Rd., **Mississauga**; Info.: (905) 884-5683; **Oct. 28**: 8 p.m., First CRC, **London**; Info.: (519) 432-7997; **Oct. 29**: 8 p.m., Jubilee Fellowship CRC, **St. Catharines**; Info.: (905) 935-6875.

Oct. 28 Dutch organist Sander van Marion performs improvisations on favorite hymns and other organ works, with audience participation, 8 p.m., St. Andrew's Presb. Church, **Ottawa**, Ont. Info. (613) 224-1597.

Oct. 28-29 From Friesland, concerts by the "Bergumer Christian Male Choir." **Oct. 28:** 7:30 p.m., Holland Chr. Homes, **Brampton**, Ont.; **Oct. 29:** 7:30 p.m., Providence CRC, **Beamsville**, Ont. Free will offering only.

Oct. 28-30 Open house of George Langbroek's "Rainbow Studio," 5 Philpark Rd., **St. Catharines**, Ont. New series of etchings. Info.: (905) 935-7917.

Oct. 29 Giant bazaar, 10 a.m., Trinity Chr. School, **Burlington**, Ont. Auction at 6 p.m.

Oct. 29 Christian Rainbows-sponsored special meeting for families and friends of the long-term mentally or physically disabled. Theme: "Who will care when we're not there?" From 9:45 a.m. - 3 p.m., CRC, **Ingersoll**, Ont. Pre-registration a must: $7. Info.: (519) 631-0307 or (416) 639-1075.

Oct. 29 "Love for the least of these, who should do what about poverty and when?" A conference co-sponsored by CPJ and NADC, **Edmonton**, Alta. Info.: (403) 454-3452 or CPJ 1-800-667-8046.

Oct. 29 "Charting Our Course: Christian Political Action in an Age of Cynicism," a one-day conference sponsored by CPJ and ICS, **Halifax**, N.S. Keynote speaker: Dr. Paul Marshall. Info.: (902) 425-7169 or CPJ 1-800-667-8046.

Oct. 30 Combined "Reformation Day Service," 7 p.m., North St. United Church, **Goderich**, Ont. Speaker: Rev. Andrew Kuyvenhoven.

Oct. 30 Reformation Day worship service, 7 p.m., College Park Church, Hwy. 2 east, **Oshawa**, Ont. Speaker: Rev. David J. Feddes of The Back to God Hour. Music and singing by Grace and Colleen. Info.: (905) 576-1760.

Oct. 30 Combined "Reformation Day Service," 6:45 p.m., H.B. Beal Secondary School, 525 Dundas, **London**, Ont. Theme: "Fundamentals of the Reformation." Speaker: Dr. Edwin Roels.

Oct. 31 "Senior Citizens' Day" 9:30 a.m.-3 p.m. at Redeemer College, **Ancaster**, Ont. Speaker: Dr. Doug Loney on "Faithful Fantasy: The World and Works of C.S. Lewis." To register phone (905) 648-2131.

Nov. 4 "Christian Festival Concert," by the Ontario Chr. Music Assembly, directed by Leendert Kooij. Guest artists: Marjorie Ginczinger, Sander van Marion and Andre Knevel. At 8 p.m., Roy Thomson Hall, **Toronto**, Ont. Info.: (416) 636-9779.

Nov. 3-Dec. 3 Art show by Al Groen, at Redeemer College, **Ancaster** Ont.

Nov. 4-12 Double organ/piano concerts by Willem van Suydam and Martin Mans. All events at 8 p.m. **Nov. 4:** Chalmers United Church, **Woodstock**, Ont.; **Nov. 10:** St. Paul's Anglican Cathedral, **London**, Ont. (with male choir "Crescendo"); **Nov. 11:** Can. Ref. Church, **Ancaster**, Ont. (with mixed choir "Sursum Corda"); **Nov. 12:** Second CRC, **Brampton**, Ont. (with male choir "The Choraliers"). Tickets at the door and/or from choir members.

Nov. 4-5 35th anniversary of John Knox Chr. School, **Brampton**, Ont. **Nov. 4:** 7:30 p.m., musical presentation of "It's cool in the Furnace," **Nov. 5:** 6:30 p.m., anniversary dinner. Info. & tickets: (905) 840-3153.

Nov. 5 Opening of the "Dooyeweerd Centre for Christian Philosophy," 8 p.m., Redeemer College, **Ancaster**, Ont. Speaker: Dr. H. Evan Runner. Info.: (905) 648-2131.

Nov. 9 Fall rally Chatham Region of C.R. Ladies' Societies, 10 a.m., Grace CRC, **Chatham**, Ont. Speakers: Rev. J.W. Postman and Mary Kaldeway. Bring own lunch and $3.

Nov. 10-13 Concerts by the St. Thomas District Male Choir "Crescendo." **Nov. 10:** 8 p.m., St. Paul's Cathedral, **London**, Ont. (with organists Martin Mans and Wm. van Suydam); **Nov. 12:** 7:30 p.m., Westmount Congregational Church, **Orillia**, Ont. (with organist Rick Dykstra); **Nov. 13:** 3 p.m., First CRC, **Barrie**, Ont. (with organist Rick Dykstra).

Nov. 11 The King's University College's 15th anniversary annual meeting and banquet, 6:30 p.m., at TKUC, **Edmonton**, Alta. Info. & tickets (403) 465-3500.

Nov. 12 Back to God Hour Rally, 8 p.m., St. George's Anglican Church, **Guelph**, Ont. Speaker: Dr. Joel Nederhood on "Always New." Music: O.C.M.A., directed by Leendert Kooij. Organist: Andre Knevel.

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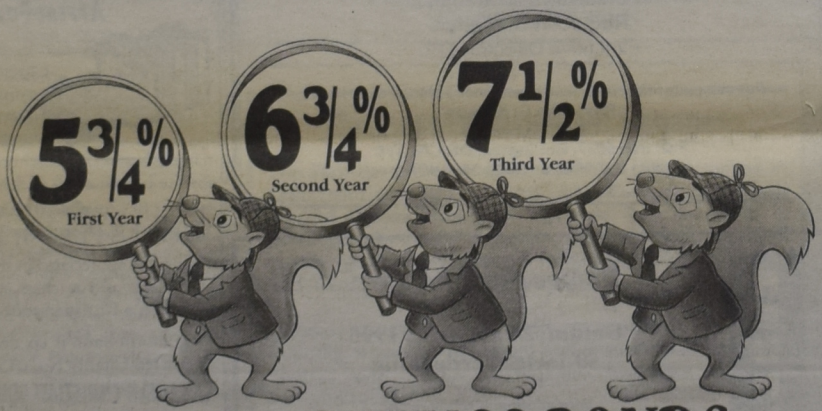

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By their vowels ye shall know them

World news

Carl D. Tuyl

bytes

The Reformers descended on Ottawa. It was a lily-white convention, sprinkled richly with Stetsons and cowboy boots. The Reformers nixed tolerance and declared themselves against most anything that even smelled of broad-mindedness. And of course they affirmed the right of every citizen to walk around with a six-shooter on the hip.

Preston Manning, enjoying his 92 per cent approval rate, rolled his vowels like he was trying for the bonus round on "Wheel of Fortune." By your consonants people will know what you say; by you vowels where you come from. He promised the faithful that they will soon be the loyal opposition and perform serious amputations on that money-sucking monolith in Ottawa.

★ ★ ★

Remember the great helicopter debate? It was about spending $5.8 billion on a fleet of EH-101s. As soon as the Chrétienites came to power they cancelled the whole deal. Both the Army and the Navy will get cheaper models. Without cruise control, maybe?

★ ★ ★

The *Anglican Journal* of October had an interesting headline which read: "U.S. Bishops Divided on Sex." You never know with those bishops, eh?

★ ★ ★

Not everything is peace and roses in the Catholic Church, either. More than 700 Quebec Roman Catholics are urging Pope John Paul II to reconsider his declaration that the priesthood should be exclusively male. The efforts sound a bit like whistling in the wind. The Pope's position on that is firmly rooted in stone-age principles, as is the case with some with whom I am acquainted.

One of the Pope's most senior doctors has told *The European* of his serious concern for the 74-year-old pontiff's state of mind. Said Professor Corrado Manni: "He is neither mad or senile, but in my opinion he is psychologically unwell." It shows the truth of that old saying that Christians always have enough energy left to argue with one another.

★ ★ ★

The planet's soil is being degraded, eroded, polluted and blown away. Canada will invest $100 million over the next five years as a contribution to a global effort to stop the damage.

★ ★ ★

I read this advice for preachers: "If the flow stops, do not dribble."

★ ★ ★

Some guy in Vancouver found the master key to the city's parking meters. He thought it was his lucky day and began to set aside coins for his old age. Police constable Anne Drennan collared the meter man. Alas, the master key is still missing.

★ ★ ★

Wise men may come from the East, but Statistics Canada says that last year's money came from the West. Alberta's oil and prairie crop, as well as a strong economic activity in British Columbia, had the country well on its way to growth in the GNP.

★ ★ ★

Nevertheless, fear and trembling kept hearts pounding from the Pacific to the Atlantic coasts: we all know that Finance Minister Paul Martin is about to lower the boom. Seniors are already mobilizing, anticipating that Mr. Martin's five-year plan to slash $7.5 billion from social programs will erode their pensions.

★ ★ ★

Beatrice Jones wanted to travel around the world. She spent most of her life working two jobs to save $26,500. Jones' two teenage granddaughters had other plans for the money. They stole gramma's cash and made off to Disney World. Gone is the cash. Most teenagers I know only burglarize the fridge.

★ ★ ★

Helmut Kohl, and is he ever one big dude, managed to hold on to power by a slim majority. Ossies, who longed for the earlier fleshpots of cradle-to-grave care, gave the reborn Commie party at least 30 seats in the German Bundestag.

★ ★ ★

Peace is still on the march. In South Africa Mandela and Zulu chief Buthelezi shook hands. Bishop Tutu was in Canada urging Canadians to invest in his country. In Ireland the gun-toting, bomb-throwing radical Protestants have put their weapons down. Israel and the P.L.O. are talking again. Arafat gets a piece of the Nobel prize. Haiti's Aristide counsels against revenge. Cedras, the military terrorist, has migrated to Panama with a nice pension. And the U.S. and North Korea are considering easing tension about North Korea's nuclear bomb building.

★ ★ ★

China keeps detonating the monsters polluting Mother Earth. The Prince of Wales keeps doing his confessions in public. Confessions are probably good for the soul, but done in public they certainly do not enhance one's reputation.

★ ★ ★

Julie Hims got married in London, England. The 28-year-old veterinarian chose her pet dog, Bronnie, a golden retriever, to be her bridesmaid. And as one who is close to the wedding scene, and always aware of trends, I can report an increase in weddings at which bridesmaids are dressed top-to-bottom in black. I always thought that was for funerals. What do I know?

★ ★ ★

I guess I'm part of that antediluvian era when people called a minister "*dominée*" or "reverend," and not "Pastor Freddie," as if he were a Flintstone with a preaching license.

★ ★ ★

Saddam Hussein, who keeps smelling the money of Kuwait's oilfields, gave it the old college try again. Maybe, he thought, he could sneak one up on the opposition. The guy is becoming a gnawing pain in the world's you know what.

President Clinton turned up the heat and, tough as the Swiss franc, told Hussein to go play marbles in Baghdad. Clinton picked up quite a few poll points with that move. Now if he only could get the price of coffee down he'd be sure of a second term.

Carl Tuyl is chaplaincy co-ordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.

FROM COAST TO COAST

ENGLISH RADIO:

BRITISH COLUMBIA

Abbotsford-CFVR	7:30am	850
Burns Lake-CFLD	9:15am	1400
Kitimat-CKTK	8:30am	1230
Osoyoos-CJOR	8:00 am	1490
Penticton-CKOR	8:00 am	800
Port Alberni-CJAV	7:00 pm	1240
Prince George-CIRX	7:00am	94.3
Princeton-CIOR	8:00 am	1400
Smithers-CFBV	9:15am	1230
Summerland-CHOR	8:00 am	1450
Vancouver-CJVB	7:00 am	1470
Vancouver-(fm)	7:00 am	103.3
Vernon-CJIB	9:30pm	940

ALBERTA

Brooks-CKBR	8:00am	1340
Edson-CJYR	10:00am	970
Ft. McMurray-CJOK	8:30 am	1230
High River-CHRB	6:30am	1280
St. Albert-CHMG	8:00 am	1200

SASKATCHEWAN

Estevan-CJSL	8:00am	1280
Weyburn-CFSL	8:00am	1190

MANITOBA

Altona-CFAM	9:30am	950
Steinbach-CHSM	9:30am	1250
Winnipeg-CKJS	9:15am	810

ONTARIO

Atikokan-CFAK	9:30am	1240
Burlington-CING (fm)	8:00am	107.9
Chatham-CFCO	6:00 am	630
Fort Frances -CFOB	9:30 am	640
Guelph-CJOY	10:00pm	1460
Hamilton-CHAM	6:30 am	1280
Kapuskasing-CKAP	9:00am	580
Kingston- CFSL	10:00am	96.3
Newmarket-CKDX	9:00 am	1480
Oshawa-CKAR	8:00am	1350
Owen Sound-CFOS	10:30am	560
Pembroke-CHVR	10:00am	1350
St.Catharines-CKTB	7:30pm	610
Sarnia-CHOK	7:30am	1070
Stratford-CJCS	8:45am	1240
Windsor--CKLW	8:30am	580
Wingham-CKNX	10:30am	920
Woodstock-CKDK (fm)	8:00am	102.3

NEW BRUNSWICK

Newcastle-CFAN	9:00am	790
Saint John-CHSJ	9:30am	700

PRINCE EDWARD ISLAND

Charlottetown-CFCY	7:00am	630

QUEBEC

Montreal-CFQR (fm)	7:30am	92.5

NOVA SCOTIA

Digby-CKDY	6:00am	1420
Kentville-CKEN	8:30am	1490
Middleton-CKAD	8:30am	1350
New Glasgow-CKEC	7:30am	1320
Sydney-CJCB	8:00am	1270
Weymouth-CKDY	8:30am	103.1
Windsor-CFAB	8:30am	1450

FRENCH RADIO:
Perspectives Réformées

ONTARIO

Cornwall-CFIX	9:30am	1170
Timmins-CRCL	9:30am	620

QUEBEC

Montreal-CHRS	8:00am	1090
Valleyfield-CFLV	8:45am	1370

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Sask. & Manitoba	6:00 & 9:00pm
Ontario & Quebec	7:00 & 10:00pm
Nfld., N.B., N.S. & P.E.I.	8:00 & 11:00pm

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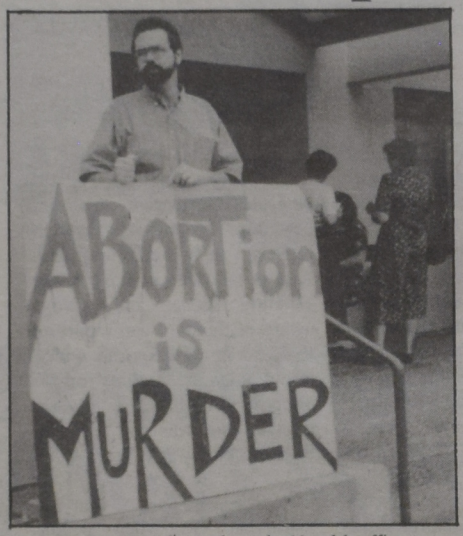
Chilliwack to develop teen abstinence program

Jane Ouwehand

CHILLIWACK, B.C. — Despite objections by many local citizens, Planned Parenthood will continue to use space in the Board of Health offices to provide low-cost birth control, pregnancy counselling and abortion referral to teens.

The Chilliwack Citizens Concerned about Planned Parenthood protested when there was a proposal to add doctors to the Planned Parenthood clinic.

They pointed out that there has been a huge increase in the incidence of teen pregnancy and venereal disease since birth control and abortion have been readily available. They question the use of tax dollars in a way that seems to enable teens to be sexually active while many members of the community would rather see the teaching of abstinence.



A protester outside the board of health office.

The Board of Health nevertheless voted that Planned Parenthood continue to work in its present premises. They further recommended that Board of Health office space also be made available to groups with differing points of view, if they request it, and that the Board of Health develop "a community wide program focusing on the benefits of abstinence for youth."

Mrs. Janet Les, organizer of Chilliwack Citizens Concerned about Planned Parenthood was disappointed in the vote. "We are against private groups using public funds, especially when they are controversial," she said. When asked if Chilliwack Pro-Life might be likely to move into Board of Health space, she commented that they had an established reputation in their downtown location as the place where young mothers go for help.

Medical Health Officer, Dr. Webb, took a more positive view of the result. "I would like to see Chilliwack District become a pilot project in teaching abstinence to teens," he said. "The Parent Advisory Committee has expressed an interest; there is a lot of support in this community."

The Chilliwack Citizens Concerned about Planned Parenthood left the meeting to go and picket the Board of Health offices.

The Board of Health will be looking for people to staff a committee to propose a curriculum suitable to teaching teens abstinence. A doctor who wrote extensively about the medical benefits of choosing abstinence has offered to help. If they are very successful perhaps there will be less demand for the services Planned Parenthood officers.

Thinkbit

"When God gave the Torah, he gave not only the words but the silence between the words as well."
From: Pilgrimage of a Proselyte

Religious holidays cause school controversy

Multicultural cities need to show respect

Alan Doerksen

ST. CATHARINES, Ont. — In a society that is becoming more pluralistic, some school districts and faith groups are struggling with how to deal with religious holidays.

CATHERINE MELNARE
A Jewish family celebrates Hanukkah.

Last month the Toronto and Ottawa school boards decided to delay the start of the school year by one day because the Jewish holiday Rosh Hashanah fell on September 6, the day after Labor Day. A Muslim group in Ottawa opposed this decision and has sued the Ottawa school board because of it. But Christian groups have shown more support for the two school boards' decisions. "The request from the Jewish community was not a request for a holiday," says Rev. Canon William Gilbert, the Anglican Church's provincial education consultant for Ontario. The reason was that Jewish children might have a problem with going to school for the first time on a Jewish holiday, he says.

"I think it's the right of parents to withdraw their children" from school for religious holidays, says Gilbert. But to have all religious holidays universal for students would not be good because "there'd be so many of them."

"There might be some room for give and take in some areas where a particular group is numerous," says Gilbert. For instance, if there were a high percentage of Jewish students in one area, it would be reasonable to have Jewish holidays apply to all students.

At present, the only universal religious holidays accepted in most of Canada's public schools are Christmas, Good Friday and Easter. Although these holidays have a Christian origin, they are now statutory holidays, comments Gilbert.

Sensitivity to faith groups important

Ken Badley, an instructor of philosophy of education with the Institute for Christian Studies says he thinks it was a good idea to start the school year one day later in Ottawa and Toronto. "It does show a regard for religious holidays," he says, and it showed respect to the Jewish community.

"Toronto, more than other cities, has to be sensitive to this" because of its multicultural identity, says Badley. But other cities also have religious groups they need to respect in regard to religious holidays. Badley opposes having all religious holidays become universal in the public school system. "Where do you stop?" he says.

Provinces have different holidays

Rules about religious holidays differ from province to province. Nova Scotia, New Brunswick, P.E.I., Saskatchewan, the Yukon and Ontario all allow students to take time off for religious holidays without having to make it up. But in Quebec, only Christmas, Easter and civic holidays are recognized. The special days of other religions are not, according to research done by Badley.

In Manitoba, Good Friday and Christmas are recognized as holidays. School districts may seek permission from the education ministry to celebrate extra religious days, provided lost instructional time is made up. Individual school boards can make their own decisions about religious holidays in Alberta. In British Columbia, according to Badley, "there are no official provisions for the observance of religious holidays or festivals in the public school system."

Perhaps because of Toronto's highly multicultural nature, its public board of education allows a wide range of religious holidays for different belief groups. This year, Hindu students have been allowed up to 10 days of holidays, including one week off last March 20 to 27. Anglicans are allowed days off for Ash Wednesday, Ascension Day and All Saints' Day, but Catholics are not.

Muslims in Toronto are allowed five religious holidays, and Jews are allowed up to 13 days. In addition, Chinese and Vietnamese students are allowed a day off for the Lunar New Year.

The Catholic Separate School boards of Ontario have a different approach to religious holidays. In Toronto, the school year started on September 6, a day before local public school opened. In Catholic high schools, students are allowed to take time off for Jewish holidays, says a Public Affairs representative of the metropolitan separate school board, but most elementary students are Catholics, so non-Christian holidays would not apply to them. The only Christian holidays recognized by the board are Easter, Good Friday and Christmas.